

MARRIAGE AMONG CHRISTIANS IN AJMER.



REPORT OF FIELD WORK SUBMITTED FOR THE
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" O JESUS, through the Immaculate Heart of Mary,

I offer Thee my life just as it is, with its

handicaps and weakness, its past mistakes and

failures, its talents and abilities, its joys

and pleasures, its trials and sufferings.

I offer Thee all that happens this day, together

with all my thoughts, words and actions, in

reparation for sin and for the conversion of

sinners".

-: A very humble offering :-

PREFACE

So often we find that the things of the greatest value are given lowest price and marriage is one of these in the contemporary world. William Temple said, "The world as we live in, is like a shop-window which some malignant person has got in overnight and shifted all things, ~~values~~, so that the cheap things have the high price and the really precious things are priced low." And the truth is, as Temple went on to say, "we have let ourselves be taken in." But marriage is a divine institution. It refuses to reveal its divine purposes or its true value except when it is seen from the point of view of God Who constituted it.

Marriage has always delighted the intellectually curious. For a long time, its appeal was primarily to lovers of the exotic. Sex, marriage and family relationships are among the fundamental facts of human life. They are concerned with some of the most profound experiences of human nature; - their joys and sorrows, problems and difficulties are universal. In every generation men and women, young or old, meet with the same perplexities, face the same emotional crises, learn by the same sweet or bitter experience.

Marriage and the family are much older than the Church and in point of fact they are as old as old as human nature. They are amongst the greatest gifts of God to mankind. According to Westermarck, "As for the origin of the institution of marriage, I think, it has most probably developed out of a primeval habit."

In the God-ordained way of life, Christian marriage is the simplest, most profound, most beautiful and most powerful fact in Christian life. God created His human children not as a formless

-solated individuals but as social beings. They were to be bound to one another by various ties and relationships which would lead to organised groups or societies with the status of a 'moral person' - 'Church's moral law stresses man's social responsibilities. Rather, as St. Paul says, marriage "is a great sacrament." Because it is divinely instituted.

Marriage in today's world has its special problems. The right or wrong solution to them will bring a blessing or a curse to all mankind. Modern man, who has succeeded in lifting the veil more and more from the hidden face of nature, believed that he could dispose of marriage as systematically as he solves a problem in mathematics. The results have proved that this is not possible. Marriage is not of human origin but it is considered to be a divinely instituted institution.

I had the proud privilege of meeting quite a good number of Christians in and around Ajmer with the paramount aim of finding out the most significant, glaring and cogent facts in connection with the "Institution of Marriage among Christians" more specially because I was preparing the paper entitled "INDIAN SOCIAL INSTITUTIONS" last year but due to very short span of time at my disposal coupled with my unscientific and unsystematic approach, I could not achieve my aim and besides having found some of the sources of information being reticent in this respect, I firmly up decided to make a systematic and scientific study of the subject in a dispassionate manner and in humbly submitting this thesis, my dream has come true and the decision has been implemented into practice. The reticent attitude of the people has been based upon a sense of inadequacy in dealing with the delicate subject like sex and marriage - things so

... - but it is also frequently accompanied by the feeling that they do not know what to say or how to say it - and an embarrassment which has cloaked the whole subject with the wrong kind of mystery.

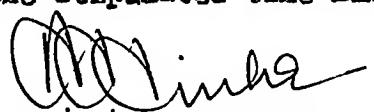
I consider it a matter of privilege for me to do field-work on such a genuinely significant institution. I have, therefore, submitted this work most humbly with the paramount hope that it will enlighten the people to the hilt on this issue and will eliminate their misgivings, if any, as it is the net result based on the cogent and glaring facts known during the course of the field-work. This will enable the concerned people to see things with a naked eye instead of a coloured glass, as far as the subject matter under review is concerned.

Every institution has its own specialities and significance. Generally, though the institutions in every society have common and definite aims, yet they have different structures and methods of operations or working in different societies, the reason being that they have differences in religion, concept and philosophy. The working of an institution is immensely affected by the geographical environment and its view point. Besides, political and social of that specific field, geographical area also do affect a lot on the institution. In view of these cogent facts, it would not be incorrect if we study the historical background, situation and geographical environment of the institution of the marriage under review, on the basis of which the study of the past and present should be based.

As a humble student of Sociology, my paramount aim and object have been to ventilate as to how far the institution of marriage among the Christians in Ajmer has been influenced in this greatly complexed society and in this modern world of the scientific age when the social

change is operating so rapidly.

I am deeply indebted to Prof. M.M. Lovania, Department of Sociology, for his able and expert direction and supervision in this field-work. He has guided me from time to time in connection with schedules and methodology and it is only due to his keen interest in my field-work that I have been able to submit this thesis within the specified time. Similarly, Prof. A.K. Gupta, Department of Sociology, has given valuable suggestions from time to time and has guided me in conducting this field-work in the right earnest. My special thanks are due to Mr. and Mrs. Augustine Fernandes who have kindly permitted me to display their wedding photos in this thesis. I am also grateful to all my informants who had been very co-operative and thus facilitated my field-work. I am specially grateful to Mr. Philip J. Rocha and other colleagues who have helped me from time to time in completing the work within the stipulated time limit.



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CHAPTER - 1INSTITUTION OF CHRISTIAN MARRIAGE

- (a) Selection, introduction and importance of the subject matter.
- (b) Area of study and Sampling method.
- (c) Method of Study.
- (d) Difficulties experienced in the study and suggestions to over-come them.

CHAPTER - ONEINTRODUCTION

According to law marriage is 'the voluntary union of one man with one woman for life to the exclusion of all others'. This is God's law of marriage for all His people, irrespective of their religious convictions. There is great dignity of chaste wedlock. God ordained it in a special manner as the principle and foundation of domestic society and therefore of all human intercourse, and Jesus restored it to the original purity of its divine institution. Christian marriage is the simplest, most profound, most beautiful and most powerful fact in Christian life. It is something to which responsible young men and women should look forward as the greatest event in their lives.

According to the Christian's philosophy also marriage is a permanent, life-long union between a man and a woman in order to safeguard the security of the family. Hence the insistence upon the monogamous nature of marriage, the twain becoming one flesh, living a common life and sharing the same interests which are bound up with the well-being of the family. It is important to note that all this is represented in the Bible as being part of God's creative purpose and, therefore, completely compatible with a state of holiness.

Besides, the whole process of creation comes from God and therefore must be wholly good. One cannot deny that some of the foundation -

stones of Christian religion - among which is a clear-cut conception of marriage and the family as part of God's creative purpose of mankind - is completely compatible with holiness and can only be fully utilized through love - constitute a vital part of the holy Bible.

It seems that taking the Bible as the progressive revelation of God

in His dealings with men, it is possible to build up, on scriptural authority, a positive and specifically Christian conception of sex, marriage and family life which should govern the most intimate human relationships among the Christians. The creative urge, implanted by God through the sex instinct, only finds its complete fulfilment in the family and as such sex relationship outside marriage constitute fornication for both the man and the woman. Marriage is, therefore, necessary for the security and happiness of the family and the only true basis for both marriage and the family is that never-failing love which bears, believes, hopes and endures all things. This is the natural law at the highest level, given by God and re-emphasized by Christ as containing the highest possible teaching on the foundations of Christian marriage and family life. We may quote teachings of Lord Christ in the Holy Bible which bear eloquent testimony to this.

Christ sternly insisted that marriage must be the permanent union - of one man and one woman, the profound surrender of woman to man, to be the mother of his children even at the cost of intense suffering and surely life-long solicitude, the mutual sacred vow of life-long fidelity and devoted love. Considering all this, it is clear that the wedded life is meant to be something far more serious and sacred than a mere romantic adventure as substantiated on the basis of opinion of all informants. To fulfil their law duties to God, to ~~and thrc~~ ^{one} another, to their children and to human society, husband and wife ^{activity} sustain ^T ^{the} need of special and abundant graces - the graces which Christ ^{sustained} to give them through the Sacrament of Matrimony. The essential purpose of marriage is the procreation and proper ^{world.} ^T ion of the children and at the same time mutually to assist and ^{ment} one another because it is considered that by marriage can

becomes more fully a man and woman more fully a woman.

The Biblical teaching on marriage is plain and clear. If it is anything, it is not a concession to human weakness, nor is the married way of Christian life less 'pure' or 'spiritual' than the unmarried. Dr. Sidney Cave has said, 'Marriage is an order of Creation; and in Christian marriage eros may pass into agape, natural love into that love which has learnt from Christ's love how to forgive, and which partakes already of the love which is eternal.'

To quote Emil Brunner, "the true nature of marriage is only disclosed to faith. It is not presumptuous and it is not dogmatic to speak of 'Christian marriage' as the truest form of marriage, not only in the sense that marriage is most perfectly realized within the sphere of Christianity, but also in the sense that here both its significance and its nature have been more clearly perceived. And this connection with the Christian faith is more necessary than ever to day... for arid rationalism is entirely unable to perceive the meaning of marriage or of itself, to solve the problems of marriage".

Like the Hindu marriage, the Christian marriage is sacrament and as such the relations between the marrying parties are of a sacramental character as may be substantiated on the basis of opinion of all informants. The Christian Church has always held that the universal institution of marriage has central place in God's purpose for all human life. Marriage is done as per the sacred will of God and through procreation, the married couples share in the creative activity of God, while in the nature of children they reflect His sustaining power.

Today the Christian religion has spread in all corners of the world. In one breadth, the number of the followers of Lord Christ is



increasing by advocating high ideals and philosophy of the religion and in the other breadth, these ideals and philosophies are being sacrificed at the altar of the western civilization. Due to great impact of Western culture and civilization, the Christian society is experiencing a change in approach towards the sacred institution of marriage. The marital rites, selection of the life-partner, advanced age of marriage-parties, the idea of remaining unmarried besides the issue of divorce have been found to be changed considerably. Besides, of late it has been noted with keen interest that the marriageable age has gone very high and the intention of remaining unmarried throughout life has resulted in the spinsterhood of boys and girls, as substantiated in subsequent chapters. During my field work I found that there are seven cases (5 men and 2 women) who were though over 40 yrs. of age, yet they have not married and nor they intend to marry. This obviously amounts to challenging nature and trying to eliminate the institutions of marriage and the family.

Today, the Christian religion has got the sanction, both of law and the public. According to the information gathered from the Churches in Ajmer, there are 1044 families of the Christians comprising of 4702 members. There are five Churches in Ajmer - one belonging to Roman Catholics and the remaining four belonging to Protestants. Though these Christians are the followers of the Christian religion, yet it has been authentically concluded after my field work that they are highly influenced and affected by the Hindu customs and mores. Their behaviouristic pattern, language, customs, dresses etc - excluding that part of their lives which is exclusively and fully based on the philosophy of the Holy Bible - bear crystal clear impression of the Hindu culture and civilization . Though their



marriages are celebrated and finalised in the Churches according to Christian religion yet various customs and ceremonies like engagement ceremony, presentation of a coconut and a rupee-coin at the time of engagement ceremony, 'pithi' ceremony etc. etc. are very much similar to those in Hindu marriage.

I had therefore, keen desire to study all spheres of the life of the Christians in the minutest details but due to sheer lack of time, I have preferred to de-limit my field-work to the universal, significant, interesting and important institution of marriage among the Christians in Ajmer.

The City of Ajmer has great religious, social, historical and political importance and is at a distance of 82 miles towards north-west of Jaipur, the capital of the State of Rajasthan. It is a matter of vital significance to view that the Christians in Ajmer have greater chances of having social interactions with people of other religious sects as Hinduism, Muslims, Jainism, Sikhism are in operation or in vogue in Ajmer and undoubtedly the Christian religion should influence or be influenced by these religions.

AREA OF STUDY

H.D. Study of any given problem can be done from the facts connected to that particular problem. For the collection of these facts, it is extremely essential to do field work in the specified area. At times, the area of our study is so large that we are to select a part of that city for our study and the part so selected should be representative of the entire area of study. I found that it was not very difficult to explain the Christian society in Ajmer city within the reasonable time granted by the University authorities for the submission of this Thesis. Ajmer city is well famous for its religious, historical and

social importance. Every year two extremely significant fairs are held in Ajmer. One Pushkar fair is held in November (on auspicious days) when an exodus of lakhs of pilgrims visit Ajmer. Similarly, exodus of pilgrims visit Ajmer during Khwaja Urs Fair in December (on auspicious days based on the visibility of Moon) and the influence of such elaborate fairs on the citizens of Ajmer city cannot be under-estimated. Besides, the historical and political importance of Ajmer has found place in world-renowned books on such subjects and it may be capitulated here that Ajmer was the capital of the erstwhile Ajmer State before its merger with the Rajasthan State of the present time. The Christians in Ajmer are conspicuously residing in areas known as Christian Gunj, Civil Lines, Asha Gunj, Pal Bisla and Kaisergunj (near Cathedral, the Roman Catholic Church) besides the locality near Govt. Secretariat near Daulat Bagh. All these localities are having very good reputation and favourable sanitary conditions are prevailing thereon. The Christians living in these localities are surrounded by mostly Hindu neighbours and as such very frequent and influential meetings among them are held which undoubtedly leave lasting impressions upon their minds about each other.

METHOD OF STUDY

H.D. Balzac is of the view that marriage is a science and family is a laboratory where the experiments of marriage are done. As a social scientist, our approach of studying the given subject must be with the scientific spirit. While doing the field work, we need objectivity, which means our willingness and ability to examine the evidence dispassionately. To facilitate the study within the specified time, I have adopted scientific methods which are generally availed of by the social scientists.

The following methods are generally used in the study of social aspects :-

1. Observation method.
2. Schedule method.
3. Interview method.
4. Questionnaire method.
5. Case study method.
6. Sampling method.

It was obviously not only difficult but impossible to use all these methods but keeping in view the working of all these methods, the following methods have been availed of by me in my field work.

1. OBSERVATION METHOD

Observation is a deliberate study through the eye and it may be used as one of the methods for scrutinizing collective behaviour and complex social institutions as well as the separate units composing a totality. Besides, science begins with observation and must ultimately return to observation for its final validation. Observation can fairly be called the classic method of scientific enquiry. In the strict sense, observation implies the use of the eyes rather than of the ears and the voice. I was fortunately a participant observer, as I attended a marriage of Mr. Michael Brown and Miss Sally Edmonds as a guest on 4th January, 1961 and very minutely observed all the marital rites with a so-

to gain complete and exhaustive knowledge. The most enlightening with the work has been carried out by means of a far more intimate and objective set of relationship between the investigator and the evidence, namely the participant observation technique which I time, I took, it takes. The reason for using this method, all concerned of by the action ergence got, study of actual and unaffected of time. With a

be done.

(2) SCHEDULE METHOD

Besides, participant observation method, I have also used schedule method. Schedule represents a formal method for securing facts with objectivity. Schedule is the name usually applies to a set of questions which are asked and filled in by an interviewer in a face-to-face situation with another person. A schedule comprising of concerned questions was prepared after pre-testation and all my informants were approached by me personally when those questions were asked and replies obtained. Then the schedules were filled up by me and subsequently the quantitative assessment of the views obtained was made. The reason for using schedule method was that I could get concrete and true informations and clear and real answers of the questions could be got. The schedule method enabled me to establish primary relations - face to face relations - with the informants which helped me to get true informations. Besides, the schedule is a device for isolating one element at a time and thus intensify our observation of it. For certain reasons, I did not use questionnaire or any other method as the methods I have used were found most suitable to achieve the purpose within the stipulated short span of time. The questionnaire is a set of questions to be answered by the informant without the personal aid of an investigator or enumerator and is filled out by the informant himself/herself. There was genuine possibility that there would have not any response to my questionnaires from the informants, they being away from home or might have forgotten about them or they were reluctant to fill up them.

(3) SAMPLING METHOD

Obviously, it was not feasible or practicable to study all concerned people due to largeness of the area coupled with the lack of time. With a

view to select my informants with objectivity, I have adopted Sampling Method. A sample, as the name applies, is a smaller representation of a larger whole. It is a miniature picture or cross section of the entire group or aggregate from which it is taken. There is homogeneity of universe, my all informants being Christians and as such the sample taken by me is fully representative and the information obtained from the sample must invariably apply on the entire homogeneous universe. The size of a sample is no necessary insurance of its representativeness. Relatively small samples properly selected may be much more reliable than large samples poorly selected. With this intention and with a view to have a sample which should be of adequate size, fully representative and free from bias, for the purpose of this field-work, I have taken 104 informants being 10% of the entire homogeneous universe. If I had taken less than 10% informants, there was every possibility that few informants only may not be adequately representative of the entire universe. And if more informants than 10% of the universe had been taken, I would not have been able to complete the work within the stipulated time limit. Keeping in view all these factors and circumstances, I have taken 104 informants being 10% of the entire universe as under :-

S.No.	Churches in Ajmer	Total No. of families	Total No. of members.	1/10th sampling.
1.	Roman Catholic Church	349	1621	35
2.	United Church of Northern India.	171	1026	17
3.	Methodist Church.	190	752	19
4.	Church of England.	301	1201	50
5.	St.John's Church.	29	102	5
		1040	4703	104



Every effort has been made that only one informant may be selected from one family so that varied views may be possible to be obtained and representation may be adequate. Out of 104 informants, there are 53 men and 51 women. They ranged from labourers to teachers, nurses, doctors and government servants.

(a) RANDOM SAMPLING METHOD:

With a view to select my sample of informants, I approached the Church authorities and found out the total numbers of families and members from the registers maintained by them for this purpose. From the lists of members of each Church, 10% informants were selected by random sampling method (irregular marking system, leaving first and the last in the list) so that no item is given preference and the chance of selection of any one item is the same as that of any other. In this way, every Church has been represented with a view to have adequate, unbiased and fully represented sample of the universe. As such, 104 informants have been taken which represent 1040 Christian families in Ajmer. They come from all walks of life and ranged from all professions and varied degrees of educational standards. Their educational standards and professional standards are crystal clear from the following tables:

EDUCATIONAL STANDARDS

Educational Standard.	55 men Total	55 men Percentage	51 women Total	51 women percentage.
Illiterate	5	5.45%	6	11.76%
Elementary and middle	17	32.08%	21	41.18%
High school.	26	49.06%	22	43.14%
College.	7	13.20%	2	3.92%
Total	53	100%	51	100%

EDUCATIONALMEN.STANDARD

32.08%

5.66%

13.20%

49.06%

- | | |
|-------------------------|-------------------------------------|
| 1. Illiterate. | <input checked="" type="checkbox"/> |
| 2. Elementary & Middle. | <input type="checkbox"/> |
| 3. High School. | <input type="checkbox"/> |
| 4. College. | <input type="checkbox"/> |

WOMEN.

41.12%

3.92%

43.14%

From the above table, it is evident that out of 55 men, 5.03% men are illiterate, 52.07% have studied upto middle standard, 43.06% have studied upto High School and 13.20% have studied in college (including B.A. & B.T.). Similarly, out of 51 women, 11.73% are illiterate, 41.18 have studied upto middle, 43.14 % have studied upto High School and 5.92% have got college education (including B.A. & B.T.). As such, views of all standards of non-educated and educated men and women have been obtained.

PROFESSIONAL DISCRIPTION

Profession	55 men		51 women	
	Total	Percentage	Total	Percentage
1. Govt. servants, Teachers, clerks, nurses.	29	54.73%	27	52.94%
2. Labourers.	12	22.64%	-	-
3. Household work.	-	-	11	21.57%
4. Private services.	3	5.45%	5	5.88%
5. Doctors.	4	7.55%	1	1.96%
6. Others	5	9.45%	9	17.65%
Total	55	100%	51	100%

As such, my informants range from govt. servants, to teachers, clerks, nurses, labourers, household workers, doctors etc. and they are representative to a very reasonable extent to the whole Christian society in Ajmer.



OTHER METHODS:

Besides various methods used by me and explained above, I have availed of various other methods also like documents available in the Church such as certificate of membership of the Church, registration certificate, holy Bible, various legislations etc. which have been capitulated at suitable places by me.

In addition to the above methods, analysis and interpretation of date has been done by the following methods :-

- (a) Editing of data.
- (b) Classification of data.
- (c) Tabulation.
- (d) Comparison and interpretation.
- (e) Generalisation.
- (f) Diagramatic representation of data.
- (g) Graphic representation of data.

As explained above, by availing of the above-mentioned methods, every possible effort has been made to present the glaring and cogent facts concerning the issue from the field-work.

DIFFICULTIES EXPERIENCED IN FIELD WORK.

This being my very first attempt to undertake such field work, I could reasonably anticipate various difficulties which I would be experiencing but it needed a little patience with accommodative attitude to win them over. As almost all of my informants are reasonable with a broader out-look, besides majority of them are educated, it needed little or no time to convince them about the bonafides of my contentions and the sincerity of the purpose and once we win over their unshaken confidence, I feel, there could be no major difficulty in my field-work. I and my informants knew common language -

English - and as such there was no difficulty in making each other understandable and explicitly clear. On knowing my intention of doing field-work on the subject in question, they congratulated me and wished me all luck besides promising their whole-hearted and unreserved co-operation to the hilt as they said that mine was the very first attempt on this subject. Due to my passion for knowledge, truth and novelty coupled with great curiosity, patience and tolerance besides truly scientific spirit, I was able to over come all difficulties and when once we got adjusted (the informants and the field - worker) the question of facing any difficulty did not arise. I am conclusively of the opinion that there can be no so-called difficulties in any work if there is patience and accommodative and adjustable attitude in oneself.

In the Christian Society in Ajmer, men and women are having various problems in connection with marriage and how far they have been able to solve them has been presented through this field-work. There has been majority of Protestants in Ajmer though Roman Catholics are also in large number in Ajmer. Though I am told that there is no caste-system among the Christians but I have found that there are denominations like Methodists, Presbyterians etc. among them. I have also known that the Roman Catholics and Protestants do not visit each other's Churches and they also do not encourage mixed marriages at all. Most of the converts as Christians are from the scheduled tribe and scheduled casts and on the basis of their original casts, a sense of superiority or inferiority prevails among them.

CHAPTER- 2



CHAPTER - 2

PHILOSOPHY AND CONCEPT OF CHRISTIAN

MARRIAGE

- (a) Philosophy and concept of Marriage.
- (b) Philosophy and concept of Christianity.
- (c) Historical background.
- (d) Marital views of the ancient Church.
- (e) Marital views of the modern Church.
- (f) Objects of Christian Marriage.
- (g) Monogamous form of Christian marriage.
- (h) Sacramental nature of Christian Marriage.

PHILOSOPHY AND CONCEPT OF CHRISTIANITYWHO ARE CHRISTIANS?

The Indian Christian Marriage Act XV of 1872 provides that the expression "CHRISTIANS" means persons professing the Christian religion. Children of Christian parents must be deemed to be Christians until they profess some other form of faith. Christians are all persons professing the Christian religion and the terms should include (for application of Christian Marriage Act) :-

1. Converts to Christianity.
2. Christians descendants of such converts.
3. Christians British subjects who have acquired a domicile in India.
4. Christian Aliens who have acquired a domicile in India.
5. Such Aliens as have become naturalized here.
6. Anglo-Indian.

As such, by 'Christians', we mean those persons who are professing the Christian religion - the philosophy propounded by Lord Jesus Christ. All those human beings who are the followers of the philosophy of Christ, may be termed as "CHRISTIANS".

THE CHRISTIAN CHURCH:

The Christian Church is a fellowship of persons united by a common loyalty to Christ and by a desire to worship and do the will of God as revealed in Christ. In the Christian Church, in spite of its many denominations (there are five in Ajmer alone), there is a common loyalty to Christ which binds the groups together into one. The distinctive function of Church is to help people to worship God. This is why the service of public worship on Sunday is so central.

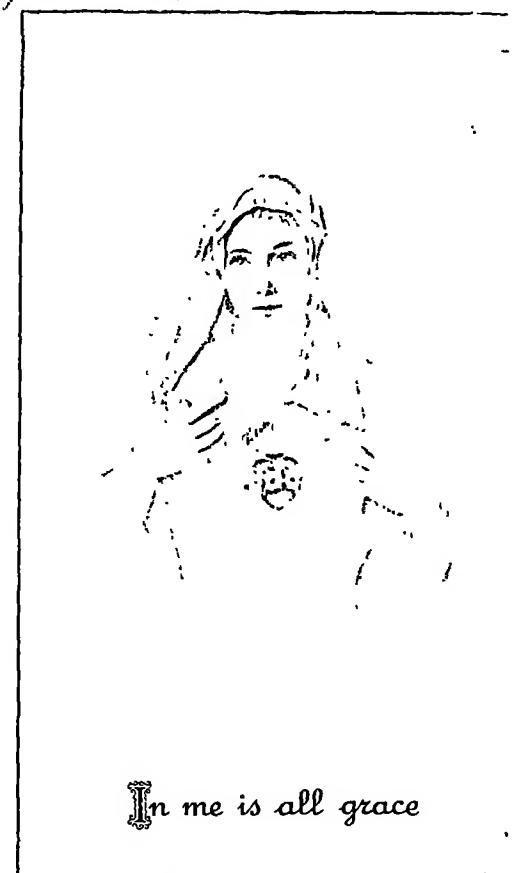
The Church has many other services to render - to promote religious education and growth of character, to comfort the sorrowing, to minister to the sick, to counsel those in need, to cultivate world-friendship and understanding. The most fundamental purpose of the Church is to make men holy - that is, good, right, such as Lord Christ willed that they should be.

CONCEPT & PHILOSOPHY OF CHRISTIAN MARRIAGE.

Nations have perished and human beings have lived without factories, schools, churches but never without marriage and the family. Marriage and family are not optional but they are necessary. They meet man's deepest needs. They are far too important to the individual, to the community and to Society as a whole. Man has never invented an institution which meets the needs of all people perfectly but the family and the home probably come closer for doing so than any other. Home begins with the marriage ceremony. Marriage is thus a basic aspect of the institution of the family, for it constitutes a set of customs and laws by which new families are founded. Through marriage, society gives its approval to sexual relations and makes the birth of children legitimate. Marriage protects society by assuring that children will have a name and a recognized place in their community, as well as the care and protection of two parents throughout infancy and childhood. As the socially accepted relationship for biological union, marriage represents society's safeguards around sexual relations and child-bearing. Marriage is, therefore, the means by which the people are able to pass on their heredity, thereby providing for the survival of the race through child - birth.

It is a religious duty to marry and beget children. Marriage

BLESSED VIRGIN MARY
MOTHER JESUS CHRIST)



In me is all grace

is an institution ordained for the procreation of society and in order that human beings may guard themselves from foulness and unchastity.

Marriage is a socially approved way of establishing a family of procreation. According to Robert H. Lowie, marriage denotes those unequivocally sanctioned unions which persist beyond sexual satisfaction and thus come to underlie family life. In the words of Will Durant, "Marriage has probably developed not only for better care of children and property, but to save us from the tyranny of sex".

In Hindu Law, marriage is a Samskar or sacrament and is always celebrated with elaborate religious ceremonies. Under Mohammadan Law, the relationship is conceived as a legal contract between a man and a woman and which can be dissolved at will by the man.

In Christian Law, marriage partakes of both these characteristics. The Church of Rome has always regarded it as one of the seven sacraments. The Church of England and other Churches generally treat it as an institution approved and sanctified by God and therefore as the permanent union of one man and one woman for all times. But in the eye of civil law, it is a contract like any other contract and capable of being dissolved only in special ways prescribed by the legislatures.

MARITAL VIEWS OF THE EARLY CHURCH.

The teaching of Jesus on the subject of marriage relationships is very explicit and vitally important. Our chief source for the manners and morals of the early Church are letters of St. Paul which are amongst the earliest documents of the New Testament, and which give a vivid picture of the social and moral conditions which prevailed. The lust and uncleanness were recognised and tolerated as part of heathen worship; gross immorality accompanied by all kinds of sex-perversion. The Church from the begining adopted a strong attitude towards chastity.

St. Paul invariably placed the sins of the flesh e.g. fornication, uncleanness, lasciviousness etc. and regarded them with utmost gravity. There is no doubt that the Christian community as a whole was called upon to show a very higher standard with regard to sexual purity. Although St. Paul was personally a staunch up-holder of celibacy, he had a high regard for marriage and a realistic attitude towards sex. He had raised the sexual relationship to a new level, by presenting it in terms of mutual give and take in which the woman had equal claims and responsibilities with the man. St. Paul has said, "It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife and let every woman have her husband. If they cannot maintain celibacy, let them marry for it is better to marry than to burn".

From the beginning of the Christian era, much of the professed Christian teaching on marriage has been perverted by a false asceticism. Though marriage is the very foundation of human society, it could not believe that the union of man and woman in marriage is an Order of Creation, purposed by God the Creator not only for the continuance of the race but for mutual comfort and common happiness. Some have tried to be wiser than the nature God created and have so praised celibacy as to make marriage appear as a concession to human weakness, permitted to many, but to be shunned by those who would aim at Christian perfection.

We notice this even in the New Testament. Paul in his letter to Timothy (1 Timothy 4:3) speaks of those who forbade marriage, and the author of the Epistle to the Hebrews and to warn that marriage is to be held in honour among all (Heb. 13:4). As Christianity made its impact on Greek thought, and converts were won, the tendency to deprecate marriage inevitably became stronger. There was first of all the tendency to regard the matter as evil, a fact which we come up

against in characteristic Hindu thought. Latter is evil, and marriage is impure, but the Church maintained the reality of the Incarnation against all attempts to deny the Word that became flesh.

A moral reason was also adduced to advocate celibacy. In a world of licentiousness, celibacy seemed the supreme expression of moral power. Thus St. Ambrose in his book "concerning Virgins", spoke in glowing words of virginity as the supreme Christian virtue, and urged parents to bring their daughters up to attain this, the highest honour. Not only this, some writers of that decade had over-emphasized the element of virginity by over-praising it and spoke about a morbid horror of sex. Even Tertullian considered marriage as good only in the sense that it was better to marry than to burn. In one of his books, he definitely asserts that marriage differs from fornication only in being legalized. However, the principal sanctity was that of the virgin because it was free from affinity to fornication. To St. Jerome, virginity was cleaner than wedlock. To St. Augustine too, marriage differed from fornication only in that it was allowed for the purpose of procreation.

But the Biblical teaching is that marriage is not a concession to human weakness, and married life is not less 'pure' or 'spiritual' than the unmarried. Nevertheless, it may not be brushed aside that there are those called to be celibate because of the requirements of God's kingdom. Jesus spoke of 'eunuchs for the Kingdom of heaven's sake'.

MARITAL VIEWS OF THE MODERN CHURCH

In every generation there has been a certain type of adjustment between the older and the younger members of a family.

It has been observed that many of the old duties and

activities of the family are slipping away or being taken away by other institutions in the modern - complex, fast-moving and industrial - society. In the marriage of yesterday, a man and a woman were dependent upon each other for help, protection and economic security, but in the marriage of today, there is dependency of the man and woman on each other for companionship, understanding and affection. The psychological satisfaction can be secured only in the family and nowhere else. Today, marriage and family are not optional. They are necessary. They meet man's deepest needs. New conditions bring changes but history teaches us that the family is as durable as man. All Christians consider that the family is one institution that will never die. It must, of course, change with the times. In the fast-changing world of today, the institutions of marriage and the family give us security by providing for our physical comforts and our emotional needs. Homes begin with the marriage ceremony. Marriage is thus a basic aspect of the institution of family, for it constitutes a set of customs and laws by which new families are founded. Today every one feels that marriage is indispensable as it protects society. If marriage will be dispensed with, there will be no family and this will give complexity to the modern society which will create multifarious problems. The Christians believe that the institutions of marriage and the family have come to stay. Customs will change, as they have in the past, and marriage and family patterns will undoubtedly alter to fit new conditions of living. But the basic institution of the family will live on because it alone can satisfy so many of mankind's basic needs. Out of 53 men and 51 women who were my informants, 48 men and 49 women consider marriage as essential being one of the sacraments as advocated by their Lord, but 5 men and 2 women do not consider marriage essential and they have not so far married.

though they are above 40 years of age. The following table should explain this data :-

Marriage is	Men		Women	
	Total	Percentage	Total	Percentage
(1) Essential	48	90.57%	49	93.08%
(2) Not essential	5	9.43%	2	5.92%
	53	100%	51	100%

Today, the Christians are of the opinion that matrimony is an ordination and contract ordained by God and a mutual help and comfort as well as a prevention of uncleanness and fornication. It lasts until one of the parties dies and only death can separate them. These viewpoints have been substantiated with the facts and figures obtained during my field-work and have been incorporated in subsequent chapters at the appropriate places.

In the modern age, Christian Church has always held that the universal institution of marriage has a central place in God's purpose for all human life. Sexual union, therefore, is not a necessary evil nor is it to be regarded simply as the means of bringing children into the world. By His examples and teachings, Jesus revealed that the true basis for both sex and family relationships lies in the recognition of the worth of each individual in the sight of God. The Biblical teachings advocate that the essence of a truly Christian marriage is not the passion which draws two insti together but the union of body, mind and spirit which can only be many of many death. All my 104 informants have emphatically disapproved informants, "early Church has shown that, in the power of this one of the sacrifice, the Christian community of the first century did do not consider martyring the ideals of their Lord. By the stress that

they laid upon sexual purity in the minds of a decadent society, but their regard for marriage as a sacramental union of the highest order ordained by God, by basing their family relationships upon a mutual love and respect for personality which embraced the whole household, they proved that these ideals could produce a consecrated home life.

Those 5 men out of 53 men and 2 women out of 51 women, who did not consider marriage essential are of the opinion that they did not like to bother their heads in multiplying their worries by establishing their families by marrying and have preferred to pass their lives without marrying in peace quite freely. It has been noted with interest that these men and women have education upto High School standards and are earning their own livelihood and as such are quite independent. Though these cases are quite negligible in number yet they are indeed of grave concern.

In taking a positive and Biblical attitude to sex and its implications in Christian marriage, one need not decry celibacy. There are those who are called to that state for the sake of the Kingdom of God. Jesus spoke of them, 'eunuchs for the Kingdom of heaven's sake'. The Biblical teaching on marriage is plain and clear. If it is anything, it is not a concession to human weakness, nor is the married way of Christian life less 'pure' or 'spiritual' than the unmarried. Marriage is an order of Creation; and in Christian marriage eros may pass into agape, natural love into that love which has learnt from Christ's love how to forgive, and which partakes already of the love which is eternal.

According to United Church of Northern India (Ajmer), "Marriage may be defined as a contract in society between a man and a woman normally intended to be binding for life, for the purpose of union, mutual companionship and the establishment of a family."

Christians now consider marriage as a religious institution. From the point of view of U.C.N.I.(Ajmer), "The United Church of Northern India declares its belief that marriage is a holy estate, instituted by God and so existing in the natural order and also that our Lord's principle and standard of marriage is that it is a divine institution involving a life long union for better or for worse of one man with one woman to the exclusion of all others on either side and that the marriage relation signifies the mystical union of Christ and His Church."

TEACHINGS OF LORD CHRIST ABOUT MARRIAGE.

Marriage was instituted by God. We have the authority of Jesus in Matthew 19:4-6: - "He which made them from the beginning male and female, and said, for this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. What therefore God hath joined together, let no man put asunder." God is the Author and marriage was instituted by God to fulfil His creative purpose. It is therefore not just a bright idea of man to meet a certain felt need, but is Divine in its origin. Anne Proctor has said, "Marriage was not an afterthought given to man because of his sin and weakness. Marriage was an extra blessing to help Adam to fulfil the purpose for which he was created."

Turning to the record of those first days of the world to which Jesus pointed out, we read in Genesis 2:18: "And the Lord God said, It is not good that the man should be alone. I will make him an help mate for him" - that is, one appropriate to him, one like himself. Man's life could not be at its best in loneliness. God did not make him to dwell in solitude, he was to be a social being. Even communion with holy angels could not satisfy his desire for sympathy and companionship. There must be someone of the same nature to love and to be loved. So God gave Adam a



Heart of Jesus,
obedient unto death



It is finished!

companion, someone who could be with him in love and sympathy, a helper corresponding to him.

The story of her creation is found in verses twentyone and twentytwo of the second chapter of Genesis. Eve was created from the side of Adam, signifying that she was not to control him as his superior or to be trampled under his feet as his inferior but to stand by his side, an equal. She was to be protected and loved by him. She was his "second half". This arrangement showed the intimate and affectionate union which should exist in marriage, " for no man ever yet hated his own flesh, but nourisheth and cherisheth it". Looking upon his beautiful bride in the morning of the world, Adam said, "This is now bone of my bones, and flesh of my flesh; she shall be called Woman because she was taken out of Man."

Ellen G. White has said, " God celebrated the first marriage. Thus the institution has for its originator the Greater of the universe. Marriage is honorable! (Hebrews 13:4), it was one of the first gifts of God to man and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing, it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual and moral nature." (Patriarchs and Prophets, p.46).

In God's plan of life the tie of parent and child is deep. In the same plan the union of one man with one woman is deeper. Lori Christ has advocated life-long relationship of the husband and the wife. "Whon God hath joined together let no man put asunder". Marriage is a relationship for life and could not be severed if married life was found to be difficult. Permanence is essential for spiritual oneness which is the crown of married happiness.

"And God created man in his own image, in the image of God created He him, and male and female created He them." (Genesis 1:27). There is in God Himself a fullness which cannot be achieved by the male in isolation or by the female in isolation, but only by the man and woman together. Male and female are complementary halves. This does not mean that each man is a half which needs some particular woman for its completion and vice versa; but their maleness and femaleness are complementary. This complementariness brings the man and the wife together to find their physical and spiritual fulfilment in marriage. And in marriage, a 'one flesh' union is established. This one flesh union is deeper than any physical act, though it is only through their act of sexual union it is brought about. The singleness for which 'one' stands, in its most pregnant use, is organic, not arithmetical, and has a suggestion of uniqueness; it is exemplified at its highest in the mysterious trinity of the one God, of which the bi-unity of husband and wife is an analogue. Thus, when men enter into the state of marriage, they stand nearest to God.

Christian marriage is not an end in itself. It is a means to the end. It is the nursery of heaven. Marriage is a help to the Christian in his spiritual pilgrimage to attain unto the knowledge of the Lord. Christian marriage is a way of glorifying God. If marriage is to be a help to attain this goal of glorifying God and enjoying His fellowship for ever, loyalty and devotion to God must come first. The root of marriage must therefore be spiritual. Most of the problem in Christian married life will be solved if only husbands and wives were men and women of God resolved to refer all things to Him. The goal of a Christian marriage being God and His kingdom marriage must serve as a means towards this end. A real Christian marriage is not only a physical

but a spiritual partnership. No man can act like an autocrat and treat his wife as mere chattel, as a convenience, adornment, or governors of his children. She must be more than a housekeeper or a cook. On the other hand she must not be a self-centered dictator herself, leading about a henpecked husband. In either case the two may live together, but their home will not be a 'little heaven to go to heaven in', as every home ought to be. It will not be "the heaven of blessing and peace" which the prayer in the marriage service solemnly invokes.

True marital love is a wondrous phenomenon. As so often happens, two persons, possibly born thousands of miles apart, grow up entirely ignorant of each other. Then some strange circumstance brings them together, and like a magic flame love springs up in their hearts. After that they are never perfectly happy unless they are together. They seem to belong together. They leave their friends, they even leave father and mother - the happiest and holiest associations - as Jesus said, and establish a new home, a new center, of their own. They become one flesh; they are one and love deepens with the years. It is only among people with spiritual attitudes that love becomes the supreme element in the marriage relation. Divorce itself is not the greatest civil destroying marriage; it is simply the symptom of the fundamental evil which is lovelessness.

Jesus always recognized the family - the father, mother and the children - as the normal situation in life and permanent happiness is based upon it. Westermarck, in his monumental work "THE HISTORY OF HUMAN MARRIAGE" says, "Marriage is rooted in the family, rather than the family in marriage..... There is not a shred of genuine evidence for the notion that promiscuity ever formed a general stage in the social history of mankind." Here we find this writer, who is

probably the world's greatest authority on the subject, making a statement which is perfectly in harmony with the Bible story. There is no evidence that marriage originated in any other way than the Bible says it did. It came from the Hand that founded the first home with the first man and the first woman in the first days of the world.

Christian marriage is something spontaneous, healthy, vigorous, creative, loving, something worth fighting for, something worth suffering for.

FIRST MIRACLE BY LORD CHRIST IN MARRIAGE FEAST.

According to Gospel (John ii 1-11), Lord Christ performed his first miracle in the marriage ceremony by virtue of which the significance of the marriage was multiplied to the hilt. There was marriage in Cana of Galilee and the mother of Jesus was also there. And Jesus also was invited with his disciples to that marriage. As there was no wine during the marriage feast, the mother of Jesus said to him, "They have no wine." She then said to the waiters, "Whatsocver he shall say to you, do ye." Then there were set six water-pots of stone, according to the manner of purifying of the Jews, containing two or three measures apiece. Jesus saith to them, "Fill the water-pots with water." And they filled them upto the brim. And jesus said to them, "Draw out now and give to the chief steward of the feast." And they carried them. When the steward had tasted the water, it was wine. This beginning of His ministry did Jesus in Cana of Galilee and manifested His glory and His power. Many believed in Him.

I have capitulated this point here with a reference to the holiness of the marriage because it was the reason why Jesus went where Lord Christ first performed a miracle by making water wine.

THE FIRST WEDDING OF THE LORD CHRIST ON THE
WEEK OF MARRIAGE



He took bread.
and blessed it

OBJECTS OF CHRISTIAN MARRIAGE.

The institution of marriage is a universally approved institution and its objects have also multiplied greatly. Marriage in every human society that we know is a complex cultural phenomenon in which the purely biological functions of mating play but a small role in such sociological functions as the care of children, the maintenance of the household and other culturally imposed needs of the family. According to the early Church, the paramount object of marriage was only to escape from fornication but this notion has faded out with the time and the marriage has become one of the most integral part of human society.

After the field-work, it has been concluded that all the informants advanced the following chief objects for marriage :-

1. Procreation.
2. Sexual fulfilment.
3. Life-long companionship and mutual help.

However, the comparative importance of these three objects of marriage through the weight of opinions have been obtained which may be presented in the following table as under :-

OBJECTS OF MARRIAGE.

Objects	Men		Women	
	Total	Percentage	Total	Percentage
1. Religious and social tie.	48	90.57	49	90.08
2. Procreation.	48	90.57	49	90.08
3. Sexual fulfilment	48	90.57	49	90.08
4. Companionship and mutual help.	27	50.94	31	63.78
5. Any other	-	-	-	-

satisfaction.

4. Companionship ::
and mutual help.

WOMEN.

MEN.

80

60

40

20

0

1 2 3 4

1 2 3 4

90.78%

% 80.96

% 80.96

50.94%

% 45.06

% 45.06

% 45.06

5 men and 2 women out of 55 men and 51 women did not consider marriage essential and as such according to them there is no object of marriage at all. Out of remaining 48 men and 49 women, all opined that religious and social tie, procreation and sexual fulfilment are the main objects of marriage and their views arrived to 90.57% of men and 96.02% of women. But 27 men and 31 women also viewed that the other object of marriage is companionship and mutual help and their views aggregated to 50.84% of men and 60.78% of women. The essential purposes of marriage are procreation, sexual fulfilment and life-long companionship and mutual help as enumerated above through the weight of opinions of my informants. It is considered that by marriage, man becomes more fully a man and woman more fully a woman. In Christian society, the above-mentioned objects cannot be achieved without entering into the holy and spiritual union of man and woman by marrying each other.

Marriage is a part of the Christian way of life. Christian marriage is the means to help men in his journey towards God. It is thus a vocation. If marriage is a vocation and a life-long vocation, no husband or wife can hope to pursue that vocation worthily by his or her own unaided efforts. The root of marriage must be spiritual. I believe that most of the problems in Christian married life will be solved if only husbands and wives resolved to refer all things to God. With Jesus Christ as Lord, the husband and wife are bound together with perfect love, understanding and reverence.

PROCREATION

First, Marriage was ordained for the increase of mankind according to the will of God, and that children might be brought up in the fear and nurture of the Lord, and to the praise of His holy name.

PROCLAMATION



Let the little children come to me

A family is the natural fulfilment of marriage. However devoted to each other husband and wife may be, they find that there is a place in their natures which only children can fill, and that the coming of children draws them closer together. Husband and wife accept their proper responsibilities to the full in this respect.

The love which draws a man and a woman into marriage has in it a creative quality and also a sacrificial quality. The power of fruitfulness which God gave to man is sometimes called 'procreation'. That word means 'creation for and on behalf of' another - and the other is God Himself. The Christian way of thinking about parenthood is that it is a sharing by men and women of the work of the Creator. Just as God in the beginning made the world of living things, so man and woman - not separately, but together - have been appointed God's agents to continue His creative work.

"God created man in his own image, in the image of God created He him; male and female created He them. And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth and subdue it! (Genesis 1: 27, 28). From the beginning God purposed this. This is God's first instruction is based on this. Surely then cooperation with God in the creation of new lives to worship and serve Him has been regarded as one of the highest privileges open to men and women. This great privilege involves great responsibility as St. Augustine advised, "As regards the offspring it is provided that they should be begotten lovingly and educated religiously."

OPINION REGARDING PROCREATION

Opinion	53 Men Total percentage	51 women Total Percentage
1. Favour of getting children.	48 90.57%	49 95.08%
2. Against getting children	5 9.43%	2 3.92%

48 men i.e. 90.57% and 42 women i.e. 83.08% out of 53 men and 51 women were in favour of getting children but 5 men i.e. 1.45%, and 2 women i.e. 3.92%, were basically against marriage and did not favour of getting children.

Both husband and wife receiving children with joy and gratitude from the hand of God regard them as a talent committed to their charge by God, not only to be employed for their own advantage but to be restored to God with interest on the day of reckoning. The blessing of offspring is not completed by the mere begetting of them, but something else must be added, namely the proper education of the offspring. In Christian matrimony provision has been made in the best possible way for this education of children that is so necessary, for, since the parents are bound together by an indissoluble bond, the care and mutual help of each is always at hand. The Christian husband and wife, therefore, have the wonderful and significant task of first setting the feet of little children on the road to God. Commitment to parenthood thus involves setting up of Christian homes where children can be nurtured in the knowledge and love of Lord.

The purpose of procreation is closely allied to the second purpose of sexual fulfilment. As a matter of fact, the bearing and bringing up of children is such a great responsibility and demands such great sacrifices on the part of both the mother and the father, that mankind might well have shirked the responsibility if God in His loving wisdom had not given us what we call the sexual instinct, that is to say the strong physical attraction that men and women normally have for one another. Parents' responsibility does not end with creation of new lives. For, children must be helped to blossom forth 'unto the measure of the stature of the fulness of Christ'. It is a responsible task for parents

setting the little children on the road to God. This experience brings new responsibilities and duties - the married pair will have to unclasp one hand each to bring another into the circle.... Marriage, therefore, is not an end in itself. It is a united ministry to others. For most of the couples the first of those others are their own children. The ministry takes up the parent's life-time. And so the permanence of marriage is necessary to fulfil this obligation. The Christian conception of marriage as a life-long relationship is the only way of giving a sense of security to the children. Out of 53 men and 51 women, 48 men and 49 women opined that the couple must have children after the marriage or else the married life is incomplete and without enjoyment. As such there is definitely very significant place of children among the married christians. Woman further feels that they must have children after marriage or else they can't enjoy motherhood, a most essential part of life.

SEXUAL FULFILMENT

Secondly, marriage was ordained in order that the natural instincts and affections, implanted by God, would be hallowed and directed aright; that those who are called of God to this holy estate, should continue therein in pureness of living. This is the Church's teaching according to Book of common Prayer. The physical expression of human love through sexual act is something essential, beautiful and lovely. Because this instinct is given to man by God, it is intended to be used and enjoyed as other natural instincts, but always as a help and not a hindrance to His ultimate goal of eternal life. Like all other instincts, it needs to be controlled, disciplined and directed if it is to attain this purpose. So in Christian marriage the physical relationship occupies an important and honourable position. This purpose is closely allied and connected to the purpose of bringing up children. Sex, as a God given



factor in human life, is essentially noble and creative. Man and woman should be no more ashamed of the instinct of sex than of the instinct of hunger.

While considering this aspect of marriage the God-given nature of sex must be borne in mind. First of all, it must be emphasised that sex is one of God's gifts to man and woman and as such is good in itself and to be received with thanksgiving; there is no place for the unconsciously blasphemous attitude which regards sexual activity as something 'nasty' or 'impure'. On the contrary, the right use of the sexual faculties is one of the most natural ways by which God is glorified in the body. This, however, demands a Godward orientation of the will; in the immediacy of intercourse there can be consciousness of none but the beloved, but the act itself must take place in the context of a common God-centred life and must be offered to Him - in intention beforehand, in thanks giving afterwards - as husband and wife silently acknowledge the Author of their love. i.e. God. There is a glaring fact that the basic sociological unit of Humanity is not that man and that woman, but the man-woman nexus. In marriage the mutual need of one another finds its expression and fulfilment in physical union, in their becoming one flesh. This is full of theological significance. Otto Piper in his renowned book entitled "The Christian Interpretation of sex" has said, "And husband and wife in this one flesh union, know each other, that is to say, man as husband reveals to a woman the secret of her womanhood, and a woman, as wife, reveals to man the secret of his manhood."

Sex is important. If it were not for the fact of sexual life would cease to exist, and the human race would perish. Would it perish, if humans did not marry, copulate and procreate the birth

children, but, without it, even the farmer no longer could reproduce plants and animals and their products for human consumption. From a social point of view, sex is important because, properly handled, it is the source of great happiness to married people and the means whereby the quantity and quality of the human population is increased. This is based on the opinions of 48 men i.e. 90.57% and 49 women i.e. 96.08% out of 55 men and 51 women who laid great importance on sexual happiness. They further viewed that on the other hand, the improper use of sex may lead to great individual conflict, social problems of many kinds, and the breakdown of many fine marriages. My field-work has revealed that the Christians have reasonably elaborate knowledge about the significance of sex in their married life and their approach towards sex is sacred and holy.

All my informants frankly viewed about their approach towards the delicate issue like sex and its significance in married life. The Christians have sane and balanced attitude about sex as a part of life and they possess some sound and correct information about sex. Their opinion regarding sex and knowledge of sex may be represented in the following table :-

Knowledge	Men		Women	
	Total	percentage	Total	percentage
1. About reproductive system	53	100%	51	100%
2. Pre-marital sex relations.	5	9.43%	2	5.92%
3. Post-marital sex relations.	-	-	-	-

Human reproduction is not an individual matter. Sexual behaviour and all the relationships of engagement, marriage and the birth

of children are largely social and more for teaching than the purely biological. They involve psychological, social and ethical values. The lives of two persons, two families and two generations, parents and progeny are involved. Yet, the problems of sex and reproduction are, at the same time, highly individualized for every couple. Success depends upon the intelligent handling of and sacred approach towards this relationships as advocated by my all informants as satisfaction of sex and reproductions are the major objects of the marriage as viewed by them. Due to certain sanctions and restrictions in the Christian Society, like any other society, the satisfaction of sexual instinct outside the wedlock is considered a severe crime but this God-given natural instinct of sex is to be satisfied like any other instinct and as such the paramount object of marriage is to seek social and legal sanction for the satisfaction of the instinct of sex within the wedlock.

Out of 52 men and 51 women, 5 men and 2 women (who did not favour marriage), had pre-marital sexual relations and they had also complete knowledge of reproductive system. This piece of information I could get after a careful and tactful handling and the main reason of this has been found to be the freedom granted to them by their parents coupled with the impact of Hollywood pictures and films and western literature besides their contacts with married people.

LIFE-LONG CO-OPINIONSHIP AND MUTUAL HELP

Thirdly, Marriage was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. This is true and gracious aspect of Christian marriage, for it emphasizes the need for patience, sympathy and unselfishness, the possession of which lie at the heart of a truly happy marriage. For the married couples, marriage is their whole lives, joined, shared,

surrendered one to the other gladly and freely, for nothing less will content them. Marriage is the great way in which the two halves of the human race - men and women - are united. It is a living bridge which joins husband and wife, and which they build together through the years. As such they are to be glued to and inseparably joined. Towards this end the husband and wife have the same target or goal of married life.

God has created man and woman in such a fashion that they complement each other. In thus supplementing each other in married life the husband and wife find a comradeship, which is above every other human friendship.

Nobody seeks loneliness. The human beings are not made for it. Jesus chose His disciples that they may be with Him. It is not good that the man should be alone and as such Lord said, "I will make him an help mate for him. And the Lord made a woman and brought her unto the man." (Genesis 2: 18,22). Adam needed a companion. When God Himself says of Adam that 'It is not good that man should be alone', at the very beginning, Bible points to the danger which lies in the mere fact of human individuality. Nothing in God's creation exists for itself; everything exists for everything else. The animals have failed to meet this need in man. Therefore, when they prove inadequate companions, woman is created on a new method not from man's 'soul' but from his body, with the result that the weaker sex instinctively recognises the kinship of this new companion - 'Bone of my bone, and flesh of my flesh.'

The three purposes of marriage - procreation, sexual fulfilment and comradeship - as taught by Church tradition hang together. Each has its equal and important place in the total purpose of God for

for marriage. Thus the mere blessing of marriage with children does not fulfil the whole purpose, nor is sexual fulfilment complete by itself. Comradeship is also a need. In the daily living together of husband and wife, amid all the changes and accidents of human life, that will matter most of all is that they are true and trusty friends. Married state of life is not a bed of roses. In difficult circumstances the faithful comradeship of husband and wife acts as a soothing balm. Bearing this in mind, the Christian men and women who are married in the Church give their troth to each other: 'to have and to hold from this day forward, for better, for worse; for richer, for poorer; in sickness and in health; to love and to cherish; till death us do part, according to God's holy law'. Two persons who have chosen each other out of all the species with a design to be each other's mutual comfort and entertainment have, in that action, found themselves to be good-humoured, affable, discreet, forgiving, patient and joyful, with respect to each other's frailties and imperfections, to the end of their lives.

A married Christian couple establishes such a home which at once realizes its obligation in the wider sphere in the purpose of God in the world. Such homes present an atmosphere in which it will be impossible to keep from thinking of God. The man and woman husband and wife - live together in such oneness of intention that their main concern is not themselves but the Kingdom of God. As such they see their home as a place which is always open to anyone to come in, the grace of hospitality is for them not just an addition but the very essence of their being.

All my informants - 55 men and 51 women were asked about the circumstances which might be responsible either for dissolution of

marriage or desertion of either partner or separation of the marriage partners etc. but they all emphatically stated that such things have no place in their Christian society as their Lord, never permits such dissolution of marriage. They further emphasized that only death could separate the partners or break the sweet home and no one on this earth. Even if there is dissatisfaction among the partners after marriage, they prefer to suffer rather than dissolve their marriage. Marriage is high and wondrous image of the union of the soul with Christ. As such by marrying, the Christian couple seek and enjoy the constant companionship of the Lord Christ, a companionship which is so sacred, pure, holy and spiritual. This love towards each other does not decay, much less die, even after the body's death. For souls which are united in Christ cannot be separated from Christ. It is this oneness which may be referred to as "Marriage is not a federation of two sovereign states. It is a union - domestic, social spiritual, physical - of two souls".

The paramount objects of marriage - procreation, sexual fulfilment and life-long companionship and mutual help - are achieved in true sense in every Christian marriage which is one of the seven sacraments and a social tie.

FORM AND NATURE OF CHRISTIAN MARRIAGE.

According to law, marriage is 'the voluntary union of one man with one woman for life to the exclusion of all others'.

St. Matthew has said, "Wherefore they are no more twain, but one flesh. What therefore, God hath joined together, let no man put asunder." According to the Christians, marriage is as such a permanent life-long union between a man and a woman in order to safeguard the security of the family. Hence the insistence upon the monogamous form of marriage, the twain becoming one flesh, living common life and

sharing the same interests which are bound up with the well-being of the family. Monogamy is a form of marriage in which no man may be married to more than one woman at any one time. Similarly, a woman having more than one husband or a man having more than one wife, is something beyond thinkable in the Christian community in Ajmer. During the course of my field-work, I found that there was no case which did not favour monogamous form of marriage. It was advanced that the Christian marriage is a union of two souls as per the will of Lord and the Church does not allow any member to live in adultery even, which forms the most genuine ground for granting separation or divorce to the partner.

FORM OF MARRIAGE

Form	53 men		51 women	
	Total	Percentage	Total	Percentage
Monogamous	48	90.57%	49	96.08%
Polygamous	-	-	-	-
Unmarried	5	9.43%	2	3.92%
	53	100%	51	100%

Except 5 men and 2 women who did not favour marriage in any form, all other 48 men i.e. 90.57% and 49 women i.e. 96.08% favoured monogamous form of marriage.

According to United Church of Northern India, "Marriage may be defined as a contract in society between a man and a woman normally intended to be binding for life, for the purpose of sexual union, mutual companionship and the establishment of a family." In view of such concept, a man can't at all marry with more than one woman at a given time as the society does not approve polygamy. There is an ideal of monogamy among

the Christian society.

The nature of the Christian marriage is sacramental. The Church has always regarded it as one of the seven sacraments. The institution of marriage, it is considered, is approved and sanctified by God and therefore it is treated as the permanent union of one man and one woman for all times. The essence of a truly Christian marriage is not the passion which draws two people together but the union of body, mind and spirit which can only be dissolved by death. The marriage is considered as a sacramental union of the highest order, ordained by God and by basing their family relationships upon a mutual love and respect for personality which embraced the whole household, the Christians have proved that these ideals could produce a consecrated home life.

Answers of clear
NATURE OF MARRIAGE

Views	53 men Total Percentage	51 women Total Percentage
(1) Religious and sacramental	48 90.57%	49 96.08%
(2) Social Contract	27 69.81%	31 60.78
(3) Legal contract	14 26.42%	9 17.65%

From the above table, it will be seen that 48 men i.e. 90.57% and 49 women i.e. 96.08% opined that nature of marriage is religious and sacramental and 27 men i.e. 69.81% and 31 women i.e. 60.78% viewed that marriage is a social contract and 14 men i.e. 26.42% and 9 women i.e. 17.65% viewed that marriage is a legal contract.

Marriage is an Order of Creation and was instituted by God. God is the Author, and marriage was instituted by God to fulfil



His creative purposes. It is therefore the sacred, religious and holy duty of every Christian to marry as by doing so the order of the Lord is acquiesced. The Christian marriage is "the nursery of heaven" as it is a help to the knowledge of Lord. The Christians feel that the chief end of a man is 'to glorify God and enjoy Him for ever'. The marriage is a help to attain this goal of glorifying God and enjoying His fellowship for ever, through unflinching devotion and loyalty to Him. The roots of a Christian marriage are therefore spiritual. The goal of Christian marriage being God and His Kingdom, marriage serves as a means towards this end. In view of such views, the Christian marriage is of a sacramental nature.

CHAPTER - 3



C H A P T E R - 3

IMMEDIATE PRELUDIE TO CHRISTIAN MARRIAGE

- (a) Mate selection.
- (b) Elements of a qualified mate.
- (c) Selection of the mate by parents.
- (d) Selection of the mate by partners themselves.
- (e) Pope's advice regarding selection of the mate.
- (f) Essential properties of the marriage.
- (g) Requisites of a valid marriage.
- (h) Utility of marriage and its effects.

IMMEDIATE PRELUDE TO CHRISTIAN MARRIAGESELECTION OF LIFE PARTNER

Wives have been bought, captured and won by wooing. Many ways have been designed by custom for bringing a young man and a young woman together for marriage. A few people still believe that fate has designed one perfect mate for each one and that if we look hard enough and wait long enough our 'one and only' partner will come along. Experience has proved, however, that perfect marriages result from human planning, not from fate.

Understanding the other sex is something of a life-long problem for all persons but a particularly important one in the adolescent years when we take those first steps towards maturity which will in time to come, lead to marriage and parenthood.

The person who is seeking a mate - and most do sooner or later - is looking for someone to satisfy his or her deepest wishes. One is always concerned about the traits of the other person but he or she should be, first of all, concerned with sizing up himself or herself appraising his or her own needs. Only then can one find his heart's desire.

My informants apprised me that according to Christian concept and philosophy, marriage is a sacrament as it is one of the seven sacraments instituted by Lord Christ. It is a sacred and holy thing and once entered into, cannot be broken by either the husband or the wife but it can only be broken by death for Christ in one of his sermons said, "What God has put together, let no man put asunder". (St. Mark 10: 2-9). Keeping in view the above concept in mind, their first approach in relation to the immediate prelude to marriage i.e. the selection of the life-partner is always extremely careful and serious.

My field work has revealed that there are two processes by which the life-partner is selected among the Christians. Firstly, the selection of the life-partner is done by the parents of the prospective partners and the boys and the girls readily submit to the wishes of their parents because of the fundamental fact that it has been their confirmed belief that the parents will undoubtedly always think for the betterment of their children and their choice will definitely be the best of the lot, and secondly the selection of the partner is done by the partners themselves as they are themselves competent to think about their future in a right way.

OPINION REGARDING SELECTION OF LIFE-PARTNER

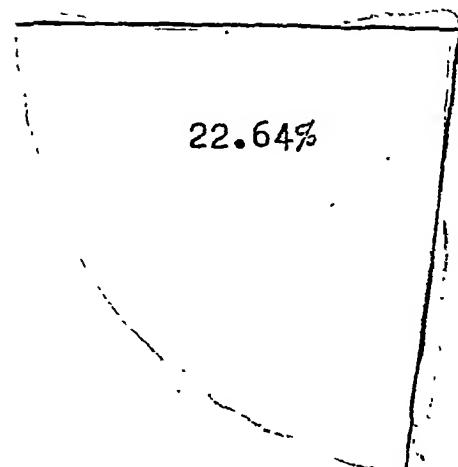
By	53 men Total percentage	51 women Total Percentage
(1) Parents	41	77.36%
(2) self	12	22.64%
(3) other relatives or friends.	-	-

From the above table, it is evident that there are two view points in connection with the selection of the life-partner. Out of 53 men, 41 men i.e. 77.36% viewed that the selection of the life-partner should be done by the parents. Out of 51 women, 39 women i.e. 76.47% opined that the selection of the life-partner should be done by the parents. 12 men i.e. 22.64% and 12 women i.e. 23.53% opined that the selection of the life-partner should only be done by the concerned boys or girls only and not by the parents because the marriage partners themselves have to adjust their view points, habits etc. With a view to make their marriages happy and ever lasting, more especially because

OPINION REGARDING SELECTION OF LIFE PARTNER.

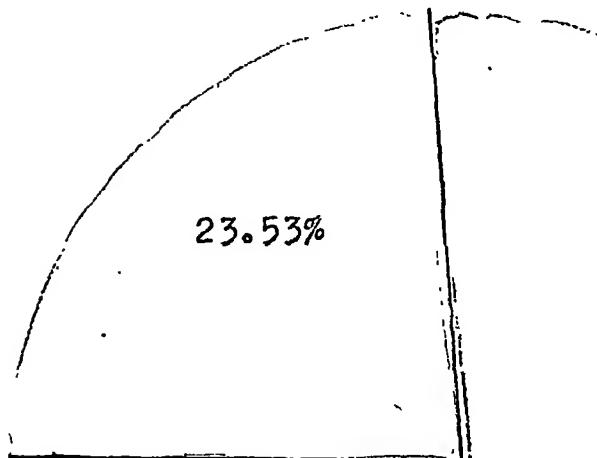
MEN.

77.36%



WOMEN.

1. Selection ...
by parents.
2. Selection ...
by self.



76.47%

The Church does not propagate divorce at all as per the will of their Lord.

Consent of partners sought by parents while selecting the life partners.

Consent	Men		'Czon	
	Total	Percentage	Total	Percentage
Consent obtained	48	100%	40	81.63%
consent not obtained	-	-	9	18.37%
Total	48	100%	49	100%

From the above table it is revealed that in 88 cases (48 men and 40 women) in which the selection of the partner was done by parents, the consent of 48 men i.e. 100% and 40 women i.e. 81.63% was obtained and in cases of 9 women i.e. 18.37% opinion was not sought.

Besides, during my field work, it has been revealed that when the informants were asked as to who should select the life-partner for the marriages of boys and the girls, and whether the consent of parents should be sought in case the boys and girls themselves select the partners, two answers came which may be clear from the following table :-

Opinion of both self and parents in selection of life-partner

opinion of self to be obtained in selection by parents.			opinion of parents to be obtained in selection by self.		
opinion	men Total percentage	women Total percentage	Men Total percentage	Women Total percentage	
Yes	21	27.50	17	59.95	27
No	3	12.50	4	19.05	2
	24	100%	21	100%	29
					30
					100%

From the above table it is apparent that in the cases of selection of marriage partners by the parents with the prior opinion of the partners, out of 24 men, 21 men i.e. 87.50% men and out of 21 women, 17 women i.e. 80.95% viewed that their own consent should be obtained by the parents. The rest of them i.e. 12.50% men and 19.05% women stated that their consent may not be necessarily obtained when the parents select their life-partners.

Out of 29 men who stated that the selection should be done by self only, only 27 men i.e. 93.10% and 29 women i.e. 96.87% stated that though the selection may be done by the marriage partners themselves but the consent of parents should be obtained. Against this, 2 men i.e. 6.90% and 1 woman i.e. 5.33% stated that the selection of the marriage partner should be done by the partners themselves and the consent of the parents is not necessarily to be sought. According to these, all men and women can consider their future themselves in a more better way.

ELEMENTS OF A QUALIFIED MATE

While selecting the life-partner, with which one has to pass the entire life after marriage, great considerations are done irrespective of the fact as to whether the selection is done by the parents or by the concerned boy or the girl. As far as the issue regarding selection of the life-partner by the parents is concerned all concerned know well that the parents would never try to spoil the future of their son or daughter and as far as possible for them, they will undoubtedly have the best selection. They would always try to select the very best match. Even in cases, where the selection of the life-partner is done by the boy or the girl himself or herself, he or she would naturally have a life-partner of the best choice with whom the future married life may pass in happiness and peace.

During my field work among the christians in Ajmer, I found that while selecting the life-partner either by the parents or the partners themselves, the main consideration is done about the blood relation. As the cross-cousin marriage is not favoured by the Christians it is ensured that the boy and the girl do not have blood relation. However, in either case, as revealed during the course of my field work the following elements are considered for a qualified mate or the life-partner as is evident from the following table :-

Elements considered while selecting the life-partner.

S.No.	Elements considered while selecting the life-partner	55 men		51 women	
		Total	Percentage	Total	Percentage
1.	Financial status	49	82.45	51	100%
2.	Social status.	38	71.70	51	60.78
3.	Educational standard	48	90.56	49	96.08
4.	Health and Physique	41	77.56	48	94.12
5.	Personality and character.	49	22.45	59	76.47
6.	Age difference.	11	20.75	7	13.73
7.	Expert in house hold work.	9	16.98	29	56.86
8.	Family standard.	24	45.28	17	33.53
9.	Prohibited degree of relationship there should be no blood relationship between the boy and the girl.	53	100%	51	100%
10.	Common faith.	53	100%	51	100%

From the above table, it is manifestly transparent that while selecting the life-partner, the parents or the partners themselves, lay great emphasis on common faith, prohibited degree of relationship, financial status, social status, educational standard, health and

religion they have been converted.

(5) Personality and character.

Among the Christians in Ajmer, importance is attached to the personality and character as to be married it is essential for the boy and the girl to be of good character. According to my field work, so much significance is laid upon the good character of the boy and the girl, that a certificate of such good character is essential for them. To eliminate the doubt regarding the character, before the celebration of marriage in the church, notice of the intending marriage is published to invite objections. Out of 53 men and 51 women, 49 men i.e. 92.45% and 59 women i.e. 76.47% gave significant consideration to this point. The rest of those 4 men i.e. 7.55% and 12 women i.e. 23.55% viewed this point worth considering but did not give it importance.

(6) Health and Physique.

Besides, other above mentioned factors, this point is also given importance and it is ensured that they boy and the girl are having good health and do not have any disease. 41 men i.e. 77.36% and 48 women i.e. 94.12% opined that this factor must be carefully considered while selecting the life partner.

(7) Educational standard

Out of 53 men and 51 women who were my informants, 48 men i.e. 90.56% and 49 women i.e. 96.08% opined that educational standard of the boy and the girl must be given due importance while selecting the life partner. They further supported their views by observing that the education makes the partners more sensible and intelligent coupled with a sense of mutual understanding and as such they can live a happy and peaceful married life.

During the course of my field work when the question was asked as to why is it essential for the boys and the girls to be educated, they gave various reasons which may be clear from the following table :-

Why is it essential for boys and girls to be educated?

S.No.	Reasons	53 Men		51 women	
		Total	Percentage	Total	Percentage
1.	To gain respect in society	51	96.25%	52	76.47%
2.	To raise standard of living.	53	100%	51	100%
3.	To become self-sufficient.	49	92.45%	41	80.59%
4.	To improve knowledge and personality	27	50.94%	11	21.57%
5.	To get right type of life-partner	19	35.85%	49	96.08%

From the above table, it is clear that five reasons have been advocated due to which it is essential for boys and girls to be educated.

51 men i.e. 96.25% and 39 women i.e. 76.47% thought education essential to gain respect in society because they felt that the higher the education, the higher the respect they will get in the society. 53 men i.e. 100% and 51 women i.e. 100% considered education essential to raise the standard of living because they thought that education will help to achieve lucrative jobs. 49 men i.e. 92.45% and 41 women i.e. 80.59% viewed that education helps to become self-sufficient and



economically independent. 27 men i.e. 50.94% and 11 women i.e. 21.57% opined that to improve knowledge and personality, it is essential that the boys and the girls should be educated 19 men i.e. 35.85% and 49 women i.e. 93.08% viewed that being educated, one can be successful in having a qualified and right type of the life-partner.

From my field-work it has been concluded that education is essential for a happy and peaceful married life. On being asked by me during my field work as to lead a happy peaceful and prosperous married and family life, upto what standard the boys and girls should be essentially educated, the opinions sought may be furnished as per the following table.

Upto what standard boys and girls should be essentially educated?

S.No.	Standard	Men				Women			
		Boy total	%	Girl Total	%	Boy Total	%	Girl Total	%
1.	Elementary standard.	-	-	9	16.98	-	-	-	-
2.	High school standard	19	24.53	37	69.81	28	54.90	14	27.45
3.	Higher standard	40	75.47	7	12.21	25	45.10	37	72.55
		53	100%	53	100%	51	100%	51	100%

From the above table, it is clear on the basis of the field work, that out of 53 men and 51 women, only 9 men i.e. 16.98% viewed that for girls only primary or elementary education is essential. The reason being that they felt that after all the girls are not required to serve in Government services except that they have to maintain the petty household.

expenses account with a little knowledge of reading and writing. 18 men i.e. 24.53% viewed that the boys must have education upto high school standard for getting some good jobs with a view to maintain the family expenses. 40 men i.e. 75.47% opined that the boys must have education upto higher standard (including B.A., M.A and other degrees) for getting lucrative jobs and to maintain high standard of living. Regarding girls, 37 men i.e. 69.81% viewed that they must have education upto high school standard. 7 men i.e. 15.21% opined that the girls must have education upto higher standard (including B.A., M.A. and other degrees) so as to become self sufficient in case of need. In contrary to these views, 26 women i.e. 54.30% viewed that men must have minimum education upto high school standard. Other 23 women i.e. 45.10% opined that men must have education upto higher standard (including B.A., M.A. and other degrees). Regarding education of girls, 14 wives i.e. 27.45% viewed that they must have minimum education upto high school standard and 37 wives i.e. 72.55% opined that they must have education upto higher standard which includes B.A., M.A. and other degrees.

From the above, it is manifestly transparent that great emphasis has been laid on educational standards which may be attributed to their sense of self-sufficiency and the impact of western philosophies.

(8) Age

It is very essential to consider the age of the boy or the girl while selecting the life partner. Unlike the Hindu Society, in which small boys and girls are married, there are no such cases of child-marriage among the Christians in Ajmer. From my total informants which aggregate to 104 persons (55 men and 51 women), 48 men and 43 women were married and their ages at the time of marriage may be present-

in the following table :-

AGE FOUND AT THE TIME OF MARRIAGE OF MEN AND WOMEN

S.No.	Age	48 men		49 women	
		Total	Percentage	Total	Percentage
1.	0 to 20 yrs	-	-	1	2.04
2.	21 yrs to 25 yrs	15	31.25	26	53.06
3.	26 yrs to 50 yrs	27	56.25	21	42.86
4.	51 yrs to 35 yrs	6	12.50	1	2.04
5.	36 yrs to 40 yrs	-	-	-	-
		48	100%	49	100%

From the above table, it is clear no man was married before the age of 20 yrs. and only 1 woman i.e. 2.04% was married before the age of 20 years (In this case, she was married at the age of 18 years only). 15 men i.e. 31.25% and 26 women i.e. 53.06% were married between the age from 21 yrs. to 25 years. 27 men i.e. 56.25% and 21 women i.e. 42.86% were married between the age from 26 years to 50 years. 6 men i.e. 12.50% and 1 woman i.e. 2.04% were married between the age from 51 years to 35 years. There was no case of marriage between the age from 36 yrs and above.

On being asked as to what should be the marriageable age of the boys and girls, different answers were received which may be presented in the following table :-

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Age: 1 10 20 30
Actual age.

1 10 20 30 40 50 60
Actual age.

1 10 20 30 40 50 60
Actual age.

60

50

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15 20 25 30 35 40

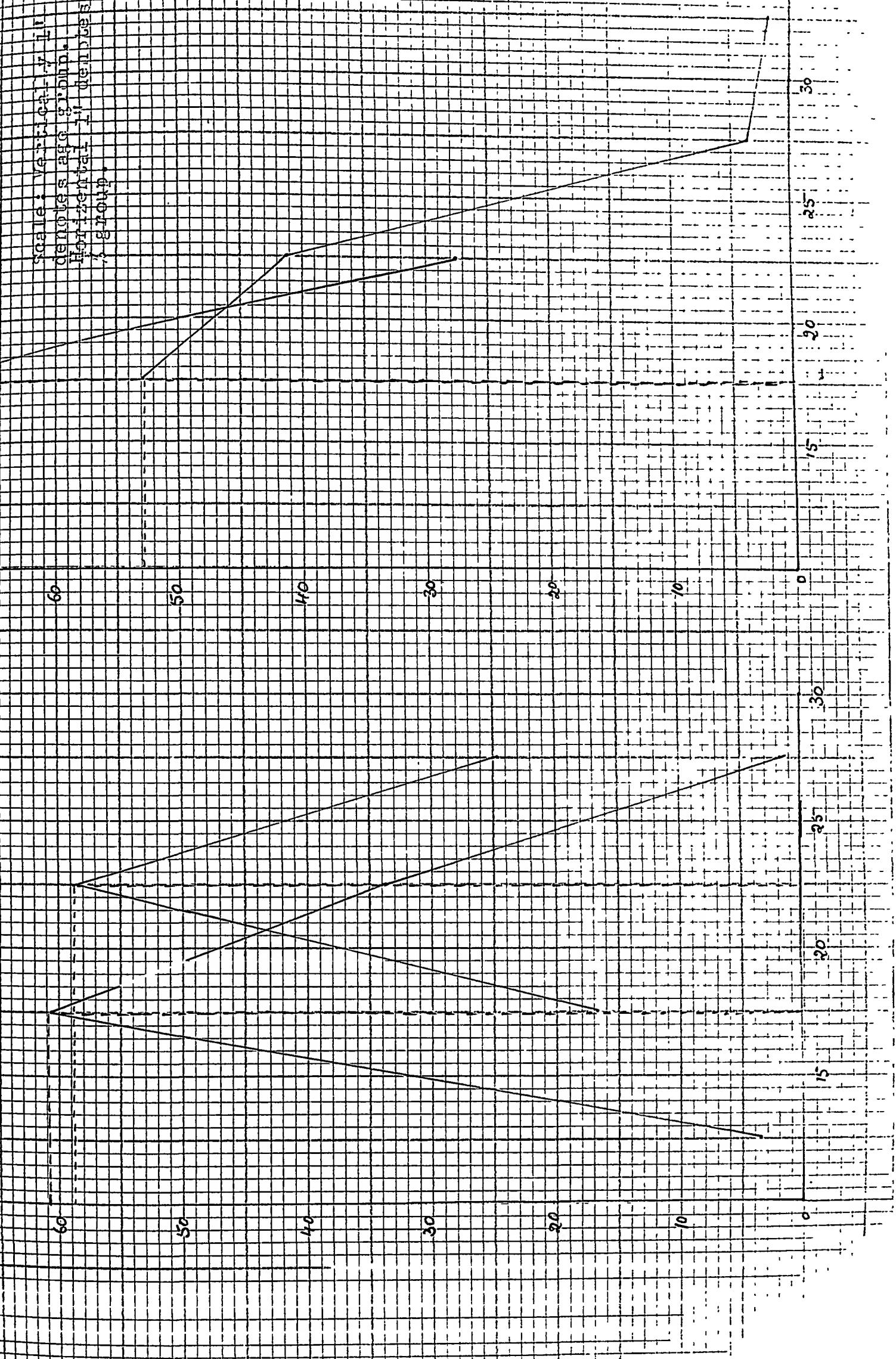
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Marriageable age of Boys and Girls

S.No.	Age group	53 men				51 women			
		Boy Total	%	Girl Total	%	Boy Total	%	Girl Total	%
1.	0 - 15 yrs.	-	-	2	5.77	-	-	-	-
2.	16 - 20 yrs.	9	16.98	32	60.38	27	52.94	57	72.55
3.	21 - 25 yrs.	31	58.49	18	33.96	21	41.18	14	27.45
4.	26 - 30 yrs.	13	24.53	1	1.89	2	3.92	-	-
5.	31 - 35 yrs.	-	-	-	-	1	1.96	-	-
6.	36 - 40 yrs.	-	-	-	-	-	-	-	-
		53	100%	53	100%	51	100%	51	100%

From the above table, it is clear that according to the views obtained during the field work from 53 men, the marriageable should be as follows. According to the views of 9 men i.e. 16.98%, the age of boys should be between 20 yrs. and 16 yrs but it depends upon the mental and physical capacity of the individual case. In any case, they did not favour child marriages. 31 men i.e. 58.49% viewed that the age of boys should be between 21 yrs. and 25 yrs. 13 men i.e. 24.53 viewed that the age of boys should be between 26 yrs. and 30 yrs. However, no man favoured that the marriageable age of boys should exceed more than 30 yrs. as no one favoured still higher marriageable age for boys. Similarly, regarding the marriageable age of girls, 2 men i.e. 5.77% viewed that the girls should be married latest by the age of 15 yrs. 32 men i.e. 60.38% viewed that the marriageable age for girls should be between 16 yrs to 20 yrs. 18 men viewed that it should be between 21 yrs. and 25 yrs. and 1 men i.e. 1.89% viewed that it should be between 26 yrs. and 30 yrs. No man favoured that the marriageable age of girls should exceed more than 30 yrs. as no one favoured still higher marriageable age of girls.





According to the views obtained from 51 women, the marriageable age of boys, according to 27 women i.e. 52.94% should be upto 20 yrs. 21 women i.e. 41.18% viewed that it should be between 21 yrs. and 25 yrs. 2 women i.e. 3.92% said that it should be between 26 yrs. and 30 yrs. and 1 woman i.e. 1.96% said that it should be between 31 yrs and 35 yrs.

From the above figures, it is evident that out of 104 persons, only 2 i.e. 1.92% viewed that the marriageable age of girls should be by 15 yrs. only. 69 persons i.e. 66.55% said that it should be between 16 and 20 yrs. 32 persons i.e. 30.77% said that it should be between 21 and 25 yrs. and 1 person i.e. 0.92% viewed that it should be between 26 and 30 yrs. only. Similarly regarding the marriageable age of boys, out of 104 persons, 36 persons i.e. 54.62% viewed that it should be between 16 yrs. and 20 yrs. 52 persons i.e. 50.00% said that it should be between 21 yrs. and 25 yrs. 15 persons i.e. 14.42% opined that it should be between 26 yrs and 30 yrs. and 1 person i.e. 0.96% said that it should be between 31 yrs and 35 yrs. only. These views may be presented in the following table :-

Views of 104 informants (men and women) regarding
marriageable age.

S.No.	Age group	Marriageable age for boys		Marriageable age for girls.	
		Total	percentage	Total	percentage
1.	0 - 15 yrs	-	-	2	1.92
2.	16 - 20 yrs	56	54.62	69	66.55
3.	21 - 25 yrs.	52	50.00	32	30.77
4.	26. - 30 yrs.	15	14.42	1	0.96
5.	31 - 35 yrs.	1	0.92	-	-
		104	100%	104	100%

from the above, it is evidently clear that according to the majority of the views of 52 persons i.e. 50.00% the marriageable age for boys should be between 21 yrs. and 25 yrs. and according to the majority of views of 69 persons i.e. 66.35% the marriageable age for girls should be between 16 yrs and 20 yrs.

(9) Expert in Household affairs:

This point is also given due consideration while selecting the life-partner 0 men i.e. 16.98% and 29 women i.e. 56.86% viewed that the boy and the girl should be well-verses in house hold affairs and should know the elements essential in maintaining a peaceful home and family. They further viewed that the maintinence of a peaceful home depends upon the expertness of boy and the girl in household affairs and as such, such things, howsoever small in value, do count a lot in selecting the life-partner.

(10) Family standard:

The standard of the family from which the boy or the girl is to be selected is also critically viewed as opined by 24 men i.e. 45.28% and 17 women i.e. 55.53%. The criteria for judging the standard may differ according to various individual opinions.

Though as explained above, it is evidently clear that the majority of persons give weightage to the opinion of their parents and their selections of life partners, yet day by day, the trend of selecting the life partner by the boys and the girls themselves is increasing, and in the near future, we should not be surprised if cent percent boys and the girl select their respective partners themselves.

There might be cases in which all the desired qualities and abilities are not found and one or the other requirement is missing. The really significant thing, is therefore, the value one places upon

any single factor.

PHILOSOPHY OF LOVE MARRIAGE

The glaring fact that the Christians are now showing their attitude of marrying with persons on the basis of love, can not be brushed aside. This is greatly due to impact of western culture where complete freedom is enjoyed by each boy and the girl in selecting the life-partner. This was not so in few decades ago but with the changing of times, the present generation has become more modern and the boys and the girls mix with each other very freely. In such an event, love is the pre-requisite element and only because of their having developed love towards each other that the boys and the girls have love-marriage. It is not necessary that a boy or girl may marry the first person he or she sets eyes on and there have been quite a number of meetings between them which might have ultimately resulted in their marriages. A boy and girl may have made several acquaintances before they have found the right one. While acquaintance is determined in the first place by race, neighbourhood family, social or economic status, school or college, faith, etc., it is also determined by a man's or woman's conscious effort to cultivate the right kind of friendliness patterns with those of the opposite sex. After having gone through these stages of development in relationship with one of the opposite sex, the boy gradually acquire enough experience and arrive at a point where he can accept, as well as give, a greater degree of intimacy and sympathetic understanding, and emotional ties between the boy and the girl may become closer and more deeply established. When the boy meets someone who satisfies, in most respects, his social criteria of race, faith, social status, and so on, and who seems to satisfy his emotional needs, he then begin to reveal himself little by little in terms of his inner thoughts, feelings, desires and ambitions.

In the later stages of the process of selecting a life-partner, a nature and wholesome love affair may develop which reveals both the deepest feelings of mutual need and frank and sympathetic understanding of the needs of each other. In this final consummation of friendship into a nature engagement and potential marriage, each has arrived at the point where he has less anxiety concerning himself and has acquired a predominant loyalty and paramount interest in the other person which, in each case, is reflected by those attitudes and sentiments we call appreciation, tolerance, and sympathetic understanding. At this stage, now the boys and the girls have arrived, at a state of emotional readiness for those responsibilities which marriage entails.

In the above lines, I have attempted to present some of the processes as known by me in the field and which involve in the beginning of mate selection and its development from the initial beginning into a successful engagement and potential marriage.

My field-work has revealed that 104 informants (53 men and 51 women) are of the views that greater importance should be given to the vital point of selecting the life-partner as they are fully aware that such selection will subsequently form or constitute the foundation of the edifice of the marriage, which should undoubtedly be sound and genuine.

After capitulating the many and varied factors which are considered in selection of the life-partner, it may be difficult to arrive at any conclusion as to which ones are the basic and most important because any one of them may have so much emotional significance for a particular person that it may become the cause of serious conflict after marriage. In general, every one wishes that his or her life-partner must have good personality, high education, and sound health and physique. He or she must come from a high and respectable family enjoying good

social status. The boy is expected to be having a lucrative job or occupation to become economically independent. In any case, it is genuinely expected that the life-partner must be physically, intellectually, socially, economically and emotionally mature and grown up enough to understand and assume the responsibility which marriage will entail upon the couple. Like so many things that concern marriage and human happiness, the question of age for marriage, for example, is not nearly so simple as it appears to a lay-man. It is obviously difficult to decide rigidly as at what age one should marry as it depends upon many circumstances and on the person's own plans for life.

It is clear that the happiness of wedded life depend in large measure on the selection of the life-partner. A house is as safe as its foundations. If the selection of the life-partner will be right, the marriage will undoubtedly be right.

VIEWS OF POPE PIUS XI ABOUT SELECTING A LIFE-PARTNER

About choosing a life-partner, Pope Pius XI has advised the Christians and a few examples from his encyclicals are enumerated below :-

"CHOOSE YOUR LIFE PARTNER CAREFULLY"

"The immediate preparation for a good married life is the careful choice of a partner. On that depends to a large extent the happiness or otherwise of the future married state. The one party may be to the other a great help in leading a good married life or a great danger and hindrance."

"PRAY BEFORE YOU CHOOSE"

"Those who contemplate marriage should pray diligently for God's help so that they may make their choice in accordance with the Christian prudence: not, indeed, led by the blind and unrestrained impulse of passion, nor by the desire for wealth or other selfish motives but by a true and noble love and by a sincere affection for the future partner."

"SEEK THE ADVICE OF PARENTS"

"Let them take care to seek the prudent advice of their parents whose matured knowledge and experience of human affairs may be a safeguard against a disastrous choice. Thus will they win more abundantly the blessing of the fourth Commandment: Honour thy father and thy mother that it may be well with thee."

"PRESERVE PURITY OF HEART"

"It cannot be denied that the foundations of a happy married life, or the ruin of that happiness - are set in the souls of boys and girls. Those who before marriage run after their own selfish pleasure and even give way to impure desires will, perhaps, be in the married state that they were before: they will reap what they have sown. In the home, there will be sadness, grumbling, mutual contempt, quarrels, coldness, weariness of domestic life, and worst of all, such people may find themselves at last

left alone with their own unconquered passions."

"PRACTICAL TRAINING FOR HOME LIFE"

"Before you enter upon a worldly career, you devote much time and study to the work of training: surely then there is need of thought and care in preparing for the life long duties of the married state.... Those who are thinking of entering upon married life should be well trained and prepared to support one another along the rough road of life, so that the father may be truly a father and the mother truly a mother to the children. Thus it will come about that even the poorest home will become a paradise on earth, a foretaste of Heaven".

The Pope, as Father of the Christian family, has further advised that, " in order that the couple may not deplore for the rest of their lives the sorrows arising from an indiscreet marriage, those who are thinking of entering the married state should carefully deliberate before choosing the partner with whom they must pass the rest of their life. Let them consider first the interests of God and His Church, then of themselves, their future partner and the children to come."

Happy married life is a paradise upon earth, but it is the reward of prayer, self-denial and serious preparation during the time of selecting the life-partner.

ESSENTIAL PROPERTIES OF THE CHRISTIAN MARRIAGE.

From the nature of the purpose of the marriage, the essential properties of this contract has been deducted. These are, first of all, its permanency and therefore the indissolubility of the marriage bond. The element of divorce is therefore, altogether eliminated for, by the alarming gravity of this evil, the welfare of the children is most seriously imperilled and thus the primary purpose of marriage is largely frustrated. For sufficiently grave reasons, of which she is the judge, the Church permits separation of the husband and wife but once a valid Christian marriage has been consummated, the possibility of divorce in the ordinary sense of the term, is absolutely excluded and neither the husband nor the wife can during the life time of the other, validly contract another marriage. This rigorous insistence of the indissolubility of the marriage bond undoubtedly at times works a great hardship to the innocent party. But this holds for practically all laws whose primary object is the common good. And in regard to marriage and divorce, the common good is so profound that it admits of no relaxation of the law.

Another essential property of Christian marriage is its unity. Polyandry, polygyny and bigamy are absolutely excluded by the law of the Church which demands the strict unity in marriage. The Christian marriage is an ideal of monogamy in which no man may be married to more than one woman at any one time.

To eliminate as far as possible, rash and undesirable unions, the Church provides numerous safe-guards, such as the previous investigation by the Church of the competency of the candidates, the public proclamation of bans announcing the intended marriage, giving instructions to the candidates on the nature and the duties of the

married state, the formal acceptance of the contract in the presence of witnesses and an authorised Minister of the Church, etc.

The Church recognises no dual standard of morality for man and woman and the dignity in their marital relations is absolutely equal. The Church considers the procreation and care of children reasonably exercised in matrimony, as a sublimely privileged and meritorious way of serving God. The life of the unborn child is as sacred as that of the first citizen of the land.

Though at first sight, the Church's discipline in regard to marriage may appear intolerably severe, but all my 104 informants have viewed with pleasure that it is a divinely taught - and in man's present state - a necessary safeguard to human happiness and that the Church is the loyal champion of womanhood and of the child.

REQUISITES OF A VALID MARRIAGE

1. Each of the parties should, as regard age and capacity, mental and physical, be capable of contracting a marriage.
2. They should not, by reason of kindred or affinity, be prohibited from marrying one another.
3. There should not be a valid subsisting marriage of either of the parties with another person.
4. The parties, understanding the nature of the contract, should freely consent to marry one another.
5. Certain forms should be observed.

UTILITY OF MARRIAGE - ITS EFFECTS.

The marriage confers the status of legitimacy on children born in wedlock and endows them with rights of inheritance which other children do not enjoy. It also gives rise to the relations of consanguinity and affinity. It brings into existence certain direct and

indirect rights in favour of either conjux. It cannot in general be dissolved merely by mutual consent, as other contracts are. The marriage may be defined as the voluntary social union of one man and one woman for an unlimited time, entitling certain mutual rights and duties and evidenced by some legal form or ceremony - religious or secular - expressive of the consent of the parties to enter such union.

In ancient Rome a woman on marriage passed into the 'Manus' of her husband and became subject like his slaves and children, which gave him absolute authority over her life, limb and property.

The law applicable to Christians in India is more merciful to married women than either the law of the Hindu or Mohammedan Law. It renders them capable of entering into contracts holding property and suing and being sued in their own name. A wife does not lose the rights she possessed prior to her marriage but she acquires her husband's domicile and various other rights in addition, as a consequence of her change in status.

DOMICILE

A woman on being married loses her own domicile whether it is her domicile of origin or by acquisition and acquires that of her husband. But there is an exception that the wife's domicile no longer follows that of her husband if they are separated by the sentence of a competent court of law, or if the husband is undergoing a sentence of transportation.

GUARDIANSHIP

If a married woman is a major, she does not stand in need of any guardian to look after herself or her property. If she is a minor and goes to live with her husband in his house, she passes at once into his guardianship. If she still remains with her parents, and has never

moved into her husband's home, her parents will continue to be her de-facto guardians.

MAINTENANCE

From the date of her marriage and on her proceeding to live with her husband, the wife is entitled to maintenance at the hands of her husband or if the husband is himself a dependent upon his father, from the husband's parents. If she is refused to be maintained by the husband she can seek help of the competent Court of Law.

"CONSORTIUM"

Another of the wife's rights is in reference to intercourse involved in conjugal relationship. If her husband refuses to consummate or continue sexual relationship, she can institute a suit for restitution of conjugal rights. The right of consortium is a mutual right which each party has against the other.

"FUNERAL EXPENSES"

A husband is liable to meet the expenses connected with his wife's burial when she dies, but a widow is not bound to pay for her husband's funeral out of her own pocket.

"CONTRACTUAL CAPACITY"

In former times a married woman had no separate contractual capacity and could only contract along with and through her husband. After passing of "Married Women's Property Act III of 1874" which is applicable to Christians in India amongst others, a married woman can now enter into any contract on her own account or take up any employment and any wages that she might earn by such employment becomes her own property.

RIGHTS OF PROPERTY

The wife does not get any right over her husband's property except the right of maintenance. The husband too has no right against the wife's property, unless there is a joint settlement in favour of himself and his wife. If the wife saves money out of an allowance given to her for house keeping or from the proceeds of his business, the savings belong to the husband, though they may be invested in the name of the wife, unless she intended such savings to be treated as gifts to her from him.

COST OF SUIT

If a wife brings a suit against her husband for divorce or dissolution of marriage or judicial separation or grant of alimony, according to the law, she should be entitled to have all the costs of her suit paid by the husband even though the suit is against the husband.

CHAPTER- 4



CHAPTER - 4

CHRISTIAN MARITAL RITES

- (a) Engagement ceremony.
- (b) Marriage Service in the Church.
- (c) Significance of Marriage in Church.
- (d) Difference between a marriage celebrated in Church and that celebrated in Registrar's Court.

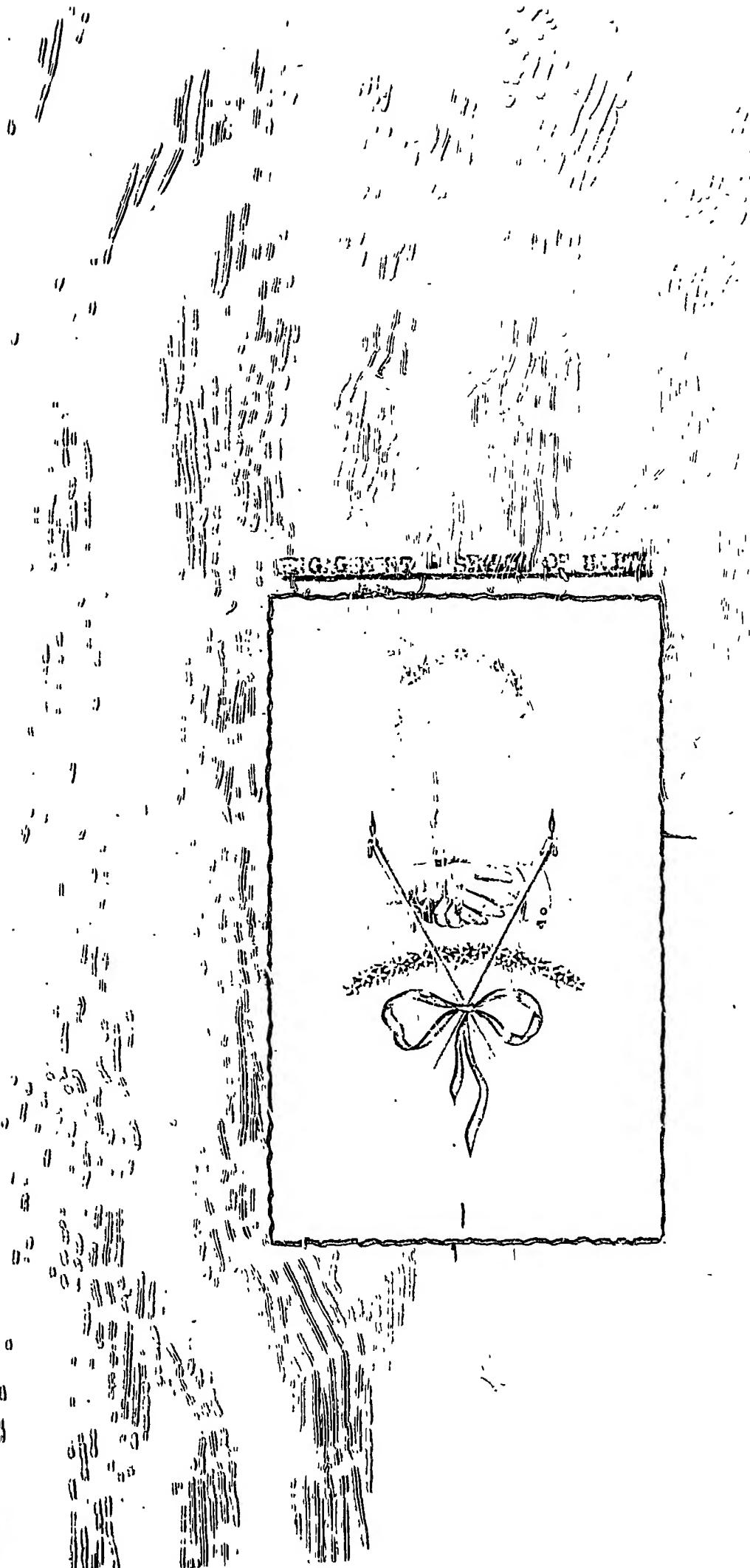


CHRISTIAN MARRIAGE SERVICE

In every society and culture, with a view to accord social sanction to a specific element certain procedure is adopted. Similarly, with a view to give social and legal sanction to marriage, it is desirable that it should be celebrated according to the specific procedure prevalent or in vogue in that society. The procedure of celebrating marriage among the Christian Society in Ajmer has been adopted with a religious point of view, and as opined by all my informants, marriage is considered as a religious, sacramental and social service. According to them, like Hindu marriage, the Christian marriage is also celebrated with religious ceremonies in the presence and witness of God Lord Christ - in the Church. But unlike Hindu marriage in which ceremonies are prolonged and continued for 3 to 4 days, the Christian marriage is celebrated just in a day only.

ENGAGEMENT CEREMONY

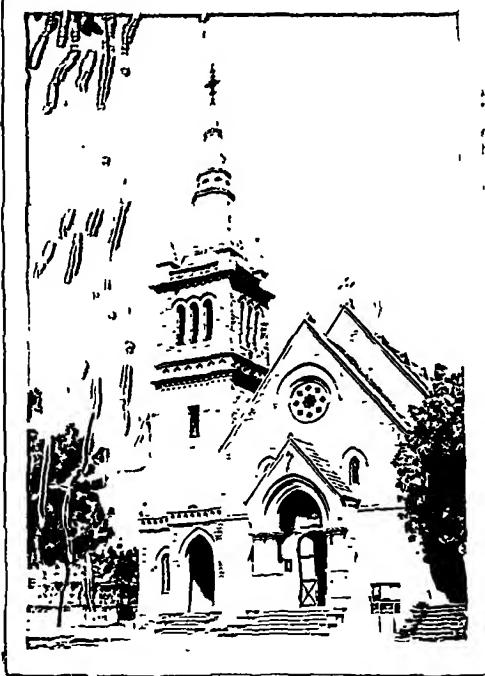
After a careful selection of the life-partner, when a boy and the girl have finally accepted each other, to confirm their acceptance they have a formal engagement. In other words, the proposed marriage contract is usually preceded by a pre-contract, commonly known as engagement. Engagement serves two purposes. One, and perhaps the most important, is the opportunity it gives the couple to feel free to discuss the many questions which marriage entails. It is not that these cannot and are not discussed during the process of selecting the life-partner, but that when a couple reach the stage of becoming engaged, they are emotionally ready to consider the more serious problems and opportunities confronting them, if and when they marry. Second, their relationship has social sanction, and their Christian community accepts their more intimate and constant association.



An engagement extending over a period of from 6 year to three years has a greater chance of future marital happiness than one which exists only a few days or weeks though no definite period of engagement has been laid down or proscribed or pre-fixed. It may even be done away, if the occasion so demands due to urgency or critical time. During the longer period, it is possible for the persons to actually know each other better, to become better acquainted with each other's family, to discuss the ideals each has in mind for his marriage, when to marry and the kind of ceremony they want, how to have what they want on the man's income, the question of the wife's working, the question of children a discussion of the type of place they wish to live in, self-education on matters of housekeeping, finance, sex, etc. on which they may need help. This period of engagement gives the prospective couple a fair chance or opportunity to reconcile their views or differences, if any. If these discussions do not result in a workable agreement, the engagement is emphatically advised to be broken. A broken engagement is better than an unhappy or a broken marriage, more especially when the Christian marriage is absolutely indissoluble. 47 men and 39 women opined that there must be engagement extending for a period of minimum 6 months and maximum 1 year and it should not be done away with.

The engagement ceremony is celebrated among close relatives and friends with or without the presents of a priest. This usually takes place at the girl's residence (which is quite unlike the Hindu custom) but there is no hard and fast rule for this. If the priest is present, the engagement rings are blessed by him in the presence of the prospective couple to be engaged. Then the boy puts the ring on the small finger of the left hand of the girl and then the girl does likewise. It is not essential that a priest should be present at the engagement

CHURCHES IN AJMER.



CATHEDRAL (ROMAN CATHOLIC CHURCH).

BISHOP IN CHARGE -

Rt. Rev. Leo D'mello, D.D.

Place - Kaiserganj, Ajmer.

CHURCH OF ROMAN CATHOLIC.



"A BEAUTIFUL LIFE SIZE WHITE MARBLE STATUE OF MOTHER MARY INSTALLED IN ROMAN CATHOLIC CHURCH - A SOUL INSPIRING SIGHT".

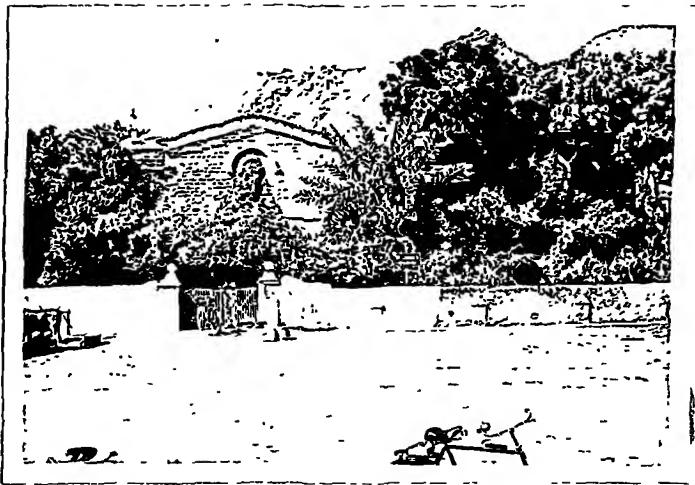
CHURCHES OF PROTESTANTS.



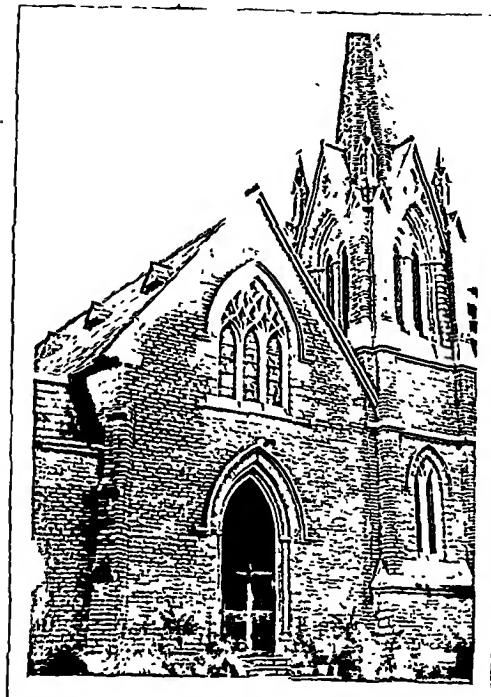
UNITED CHURCH OF NORTHERN INDIA.
Pastor Incharge - Rev. J.B.K.C., Ram, B.D.,
Imperial Road, Ajmer.



Methodist Church.
Pastor Incharge - Rev. H.H.P. Singh, B.D.,
Jalur Ahd, Ajmer.



ST. JOHN'S CHURCH.
Bishop Incharge - Rev. S. P. Paul, B.D.,
Digg i Bazar,
Ajmer.



CHURCH OF ENGLAND.
Bishop Incharge - Rev. S.P. Paul, B.D.,
Pal Bisla,
AJMER.

ceremony. The rings may be blessed by the priest in the Church and could be placed on the figures in the presence of parents and witnesses. The engagement ceremony is followed by serving of refreshments.

A marriage is entered into for a lifetime and as such the actual occasion of one's engagement should be something upon which one can look back as a happy and joyous event, performed in the presence of one's family and dearest friends. 6 men and 12 women were of the opinion that if the circumstances do not permit, due to certain unforeseen or unexpected reasons, the engagement ceremony can be eliminated and straight away the wedding may be celebrated. But a proposal of marriage is a serious matter and the engagement period gives full opportunity to the prospective couple to fully understand each other in the minutest detail. This clear understanding of each other before the actual wedding helps the couple to continue their life-long union in an atmosphere of complete harmony.

THE CHRISTIAN MARRIAGE RITES OR SERVICES.

Marriage is, of course, as old as the race, and from earliest times man has established customs and ceremonies in connection with it. The Christians believe intensely in the sacramental character of marriage - as a natural thing which is transformed by the touch of God, and as one of the ways in which God makes Himself known in the world. The marriage service carries more than the rite by which two persons are united: it carries also the Christian philosophy of marriage. It is 'Holy matrimony' in which they are to be joined. It is an 'honourable estate'. It was 'instituted of God'. It signifies to us 'the mystical union with Christ and His Church'. It would be difficult to think of a higher conception of marriage than this.

"CHRISTIAN MARITAL RITES".

"MARRIAGE SERVICE IN CHURCH".



Bridegroom & his best man
before entering the Church.



Arrival of the bride and
her maid at the Church.



Reception of bride at the Church -
Bestman presenting bouquet to the
bride.



Bride's father offering
her to the bride-groom.



Bride and the bride-groom
kneeling before the altar
in the Church.



Priest performing marriage ceremony -
Bridegroom putting golden ring in
bride's finger.



Bride and the bridegroom
signing the Marriage Register
in the Church.



Bride and the bridegroom leaving
the Church after marriage ceremony
is over.



Bride and the bridegroom with the
bestman and the maid coming out of
the Church door to leave.



Bride and the bridegroom
cutting the wedding cake
in the reception hall.



Grand march in the reception
hall.



Bride and the bridegroom dancing.

Then during the service, the couple is advised, and therefore is not by any to be entered into unadvisedly or lightly: but reverently, discreetly, advisedly, soberly and in the fear of God. Here is set forth the frame of mind in which marriage is - wisdom, which looks all round the picture before taking the step - and faith, which acts in this great matter only with the approval and help of God.

Whenever a marriage is intended to be solemnized by any Minister of the Church, the following procedure is followed:

- (a) One or both of the persons intending marriage shall give notice to the Ministers in-charge of the Congregations to which the parties severally belong and shall state therein :-
 - (i) The full name, the father's name, the age, the profession or occupation and the condition of each of the persons intending marriage and their relationship, if any, to each other.
 - (ii) The dwelling place of each of them.
 - (iii) The time during which each has lived there.
 - (iv) The place in which the marriage is to be solemnized.
- (b) The Ministers in charge, on receiving such notice, shall cause it to be published during the regular service in the places where the parties to be married severally reside (or if there be no Church in either of those places, in the nearest suitable place thereof) on three Sundays. Publication of notice may be by proclamation during the service or by written notice displayed at the Church door. A Church Council may make rules providing for the relaxation in special cases of the period of publication of notice and for permission to publish notices of marriage on other days than Sundays, provided that in no case shall a marriage be solemnized without the lapse of at least 96 hours between the first publication of the notice of marriage and the solemnization of the

marriage.

- (c) Each Minister in charge (or if the Minister so authorizes, the Session Secretary) shall on the completion of such publication issue a certificate of publication having been made and of no lawful impediment having been shown, provided :-
- (i) That no lawful impediment has been shown to his satisfaction why such certificate should not be issued, and
- (ii) that when either of the parties is a minor, the Minister is satisfied that consent has been given to the marriage by the person whose consent is required by law.
- (d) After the issue of such certificate, the marriage may be solemnized at the place of which notice has been given, by the Minister in charge of the pastorate in which that place is situated or by any other Minister of Church authorised by him for that purpose. The marriage may be solemnized in any other place than that of which notice has been given only with the written permission of the Ministers who have issued or caused to issue the certificates referred to in (c) above.

If a marriage is not solemnized within three months after the date of the first publication of notice of the marriage, the certificate of publication shall be void and no person shall proceed to solemnize the marriage until new notice has been given and certificates of the publication thereof issued as provided above.

- (e) A Church Council may make provision for the issue of special marriage licences under which a marriage may be solemnized without the publication of notices required in this connection. (It is understood during the course of my field-work that any rules in the matter made by a Church Council shall require the sanction of the Executive Committee of the General Assembly before they are operated).



All forms of service for the solemnization of marriage which are at present in use in the Church may be used, and new forms maybe used, provided that the following shall form part of any such forms :-

- (a) A declaration by each of the parties that they know of no impediment why they may not be lawfully joined together in marriage; or assent by each of the parties to such a declaration read by the Minister solemnizing the marriage or a charge by the Minister that if they know of any such impediment they should confess it, and further, a charge by the Minister that if any person present knows of any such impediment he should confess it or leave it.
- (b) An exchange of the parties to question asked by the Minister of their will to live together in Christian marriage.
- (c) The act of plighting by the parties of their truth to each other in words spoken by each, to the following effect :-

"I, J. R., I do take C. J., to be my wedded wife (husband)
as long as we both live, according to God's holy ordinance."

- (1) The placing by the hand of a ring upon the woman's finger, with suitable words, and the receiving of the same by her.
- (2) Declaration by the Minister that they are man and wife.
- (3) Prayer and blessing by the Minister.

According to the traditions and customs, certain form is used for the solemnization of the marriage service in the Church. The wedding may take place in the morning or in the evening according to the choice of the couple. Usually, the couples have their wedding ceremony in the morning as the Church also recommends accordingly. Night marriages are not in keeping with the spirit of the Church which has inseparably attached a most touching and efficacious blessing to the nuptial mass. It is however, not obligatory or compulsory that the



marriage ceremony should be followed by the Mass. Why some people prefer to have their wedding ceremony followed by the Nuptial Mass, is because they wish to communicate themselves with Christ by receiving another sacrament called Holy Communion. Roman Catholic Church attaches significance to Nuptial Mass.

The marriage functions are as follows.

The bridegroom first goes to Church along with the bestman i.e. his man in waiting and along with his bestman he walks up to the rails of the main altar of the Church and there kneels on a bench specially kept there for the couple. The bestman then comes out to wait for the bride. After a while, the bride comes along with her parents, bride's maid and flower girls. At the entrance of the Church the bestman hands her father who is to give her away in marriage. They are followed by the flower-girls, bestman and other relatives. When the bride and her father reach the altar rails, the father makes the bride kneel at the side of the bride-groom and he along with the other people takes places in the other benches.

The priest along with his servers come to the altar and prayers are offered. After this, the priest comes to the altar and gives a short instruction about marriage and its responsibilities. After the instruction is over, the couple with the best-man and bride's maid, walk upto the foot of the altar. The rings are then produced by the best-man which are placed on a tray. The rings are then blessed by the priest. The bridegroom and then the bride swear before God to love, comfort, honour and keep the other to the end of their days. Only when they have both so promised this deep promise to God does the ceremony proceed to the parent offering his daughter's right hand, taken by the priest and by the priest joined to the man's right hand.

The bridegroom speaks to the following effect:-

"I, take thee, to be my lawfully wedded wife so long as we both live, according to God's holy ordinance."

Hands are then separated and rejoined by the priest and the bride then makes the same promise to her bridegroom the following effect :-

"I, take thee, to be my lawfully wedded husband so long as we both live, according to God's holy ordinance".

The wedding ring is then placed by the bride-groom on the fourth finger of the left hand of the bride and the final promise is made by the bride-groom as under :-

"With this ring I thee wed; with my body I thee honour, and all my worldly goods with thee I share; in the name of the Father, and of the Son, and of the Holy Ghost."

The bride also does the same repeating the words as above.

Then follows the prayer that "they may surely perform and keep the vow and covenant betwixt them made" and that they "may ever remain in perfect love and peace together." The priest declare, "Those whom God hath joined together, let no man put asunder..... I pronounce that they be man and wife together".

Then the Marriage service moves into the last stage - the Benediction, beginning with the singing or saying of a Psalm. There follow certain prayers: that they may profitably learn from reading the Bible. Then follows a prayer that they may live long together, have children and see them grow up christianly and virtuously. And the third prayer is that nothing may ever part them asunder.

The service ends with the blessing:

"Almighty God, pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end."

The Marriage Service in the Church is so balanced and beautiful. It is simple, without being too simple as to be trivial. It gives some idea of its completeness, the simplicity and sincerity of the purpose.

After the marriage service is over, the bride and the bride-groom go to the sacristy which is a small room behind the main altar and there they sign the Marriage Register which is witnessed by two other persons. The purpose of signing the register is to maintain a permanent record which could be used for further reference when Bans etc. are announced. After the signing of the register is over, the couple come out of Church where they are greeted by their parents, relatives, friends and well-wishers. This being over, the bride and the bride-groom go for a drive, or for having their wedding photographs, while in the mean time the people gather in the reception hall. After the arrival of the couple after short time, the wedding cake is blessed by the priest and the cake-cutting ceremony takes place. This is followed by a toast which is answered by the bride-groom after which follows the reception. The bride and the bride-groom are the first to leave the reception after which the people disperse to their respective homes.

WEDDING FEAST

49 men out of 53, and 51 women out of 51, further viewed that throwing a dinner party or something of this sort, is not obligatory and if one does so, it is only because of a sense of social prestige. No case was, however, found by me in which refreshments were not served. It is according to one's financial capacity for such feasts or parties and

in cases when pecuniary position does not permit, such parties can be done away with.

DOWRY AND WEDDING PRESENTS

As far as dowry is concerned, it is not compulsory or obligatory for the bride's parents to give dowry. But in all cases under my field work, wedding presents were received by the bride and the bride-groom from relatives and friends. This is again not obligatory but the expression of affection and social etiquette.

THE SIGNIFICANCE OF MARRIAGE IN THE CHURCH.

In cent percent cases under my field work, the marriages of all married men and women (48 men and 49 women) were celebrated in the Church because of the sacramental and religious nature of the marriage according to the Christian conception and philosophy.

Those who get married in Church accept the Divine Institution of marriage. They acknowledge that whatever things have deviated from their right order cannot be brought back to that original state except by a return to the Divine plan and to God its Designer. Pope Leo XIII has said, "It is a Divinely appointed law, that whatsoever things are constituted by God, the author of nature, those are found the more useful and salutary, the more they remain their natural state, unimpaired and unchanged; in as much as God, the Creator of all things intimately knows what is suited to the constitution and the preservation of each, and by His will and mind has so ordained all things that each may duly achieve its purpose. But if the avarice and inpiety of men would change and disturb this order of things, so providentially disposed, then indeed things so wonderfully ordained will begin to the injurious, or will cease to be beneficial." By their marrying in Church, they accept the Divine plan as taught by the Church. That is to say, that marriage with the fall of

nun has had its full, and that it has been restored to its purity in Jesus Christ the Restorer of all things. They are also instructed by the Church as to the Christian implications of such acceptance.

Secondly, the Christians accept marriage as a Divine calling. "Dearly beloved, we are gathered together here in the sight of God..... to join together this man and this woman in Holy Matrimony". In the Church the atmosphere is different from that of the Civil Registrar, for the vows are to be made before God and in the fellowship of Christian people. In Church it is acknowledged that He who called them to that state would be faithful to help them to fulfil His purpose in marriage, and hence His blessings are sought in prayer at the ceremony.

Thirdly, it is significant that the congregation of the faithful take part in the ceremony. Marriage is a special form of the communion of saints. The wedding ceremony in the church is the solemn establishment of a new home congregation. Within the larger circle of the parochial congregation, a smaller congregation is formed, the congregation of a home. By that the newly married couple take up a new office in the Church. The congregation makes itself co-responsible for the fact that two of its members marry.

For reasons capitulated above, the Church discourages Civil Marriage. However, the Christian society duly recognises marriages celebrated in the Registrar's Court. But the people marrying in the Registrar's Court do come to the Church to seek blessings of the Lord. The Christians believe intensely in the sacramental character of marriage. The marriage service in the Church carries more than the rite by which two persons are united, it carries also the Christian philosophy of marriage. It is "holy matrimony", and "honourable estate" and was "instituted by God." It signifies "the mystical union that is betwixt

Christ and His Church". All such Christian philosophies about marriage are missing in weddings performed in the Registrar's Court. That is the great fault of the Registrar form of marriage. Its poverty of thought, its ridiculous paucity, its poorness of commitment shout to high heaven that it is a trivial thing - which by any genuine understanding of human nature, quite apart from mutual understanding and belief, it is not and ought never to be so considered.

The Christians are of the opinion that the sacramental character or nature of the marriage is lost in Registrar's Court and then, it becomes simply an ordinary contract -like any other business contracts - which can be dissolved as and when willed so. On this account, the Christians feel that out of all the various forms of marriage ceremony, there is not one which is so rounded, balanced, beautiful, complete and simple as the Marriage Service in the Church performed according to Prayer Book.

Besides, the Church believes that marriage is a holy estate, instituted by God and co-existing in the natural order, and also that Lord's principle and standard of marriage is that it is a divine institution, involving a life-long union for better for worse of one man with one woman to the exclusion of all others on either side, and that the marriage relation signifies the mystical union of Christ and His Church. The Church also realises the responsibility for doing all that lies in its power both to provide proper instructions in the meaning, privileges and duties of Christian marriage and to ensure, when it solemnizes a marriage, that the contracting parties have not only received and understood such instructions but also intend that their married life shall conform to the Christian standard. Such responsible and sacred protection is totally missing for the couples



who celebrate their weddings in the Registrar's Court.

Like the moon, married happiness has phases. It shines, it wanes. Difficulties in married life are to be solved. Marriage is an adventure. Married life is to conquer difficulties and certainly divorce is not its end. Christian marriage is something spontaneous, healthy, vigorous, creative, loving, something worth fighting for, something worth suffering for.

"...here shall we find words to declare the happiness of that marriage which the Church ordains, which the Holy Sacrifice confirms, which the nuptial blessing seals, which the angels proclaim, and which is ratified by God, our Father?" - a highly educated male informant interrogated.

CHAPTER - 5

CHAPTER - 5

CHRISTIAN MARRIAGE AND LEGISLATION

- (a) The Indian Christian Marriage Act, 1872.
- (b) The Indian Divorce Act, 1869.
- (c) Impediments of Christian Marriage.

CHRISTIAN MARRIAGE AND LEGISLATION

In India, various legislations have been passed in connection with Christian marriage. First of all, The Indian Christian Marriage Act was passed on 16th July, in 1872 (Act XV of 1872) and from time to time various amendments were made in it. Specially in 1874, 1891, 1903, 1911, 1929 and 1936 amendments were made in this Act. This was prepared by Shri Ritchie and was presented in the Legislative Council. There are 88 sections and 5 schedules of this act.

INDIAN CHRISTIAN MARRIAGE ACT, 1872

In part I of this Act, the persons by whom marriages among the Christians may be solemnized, have been described. Besides, Priests or Ministers of the Churches, other persons capitulated therein may be licensed to grant certificates of marriage between Indian Christians. According to section 7, State or Central Government may appoint one or more Christians to be the Marriage Registrar or Registrars and in their absence, a Magistrate of the district may also act as Marriage Registrar.

In part II of this Act, time and place at which marriages may be solemnized have been described. In terms of section 10, a marriage may be solemnized between the hours of six in the morning and seven in the evening. It has some minor exceptions also. According to section 11, place for solemnizing marriage has been fixed and which can only be a Church. If there is no Church within 5 miles distance by the shortest route, the marriage can be solemnized at other places also.

In part III, there are sections from 12 to 26 wherein marriages to be solemnized by Ministers of religion licensed under this Act, has been described. According to section, 12 notice of intended marriage should be given in writing in the prescribed schedule

to the Minister of religion by one of the persons intending to marry. According to Section 15, publication of such notice should be made by the Minister of Religion. In section 14, notice of such intended marriage in private dwelling has been mentioned and in such a case, due notice is to be given to the Marriage Registrar. According to section 15, if one of the persons intending marriage is a minor due notice will be given to the Marriage Registrar and according to section 19, the consent of the father or guardian or the mother of the minor is required.

In part IV, there are sections from 27 to 37 and wherein the laws regarding registration of marriages have been mentioned.

In part V, there are sections from 58 to 59 and wherein the laws concerning marriages solemnized by, or in the presence of a Marriage Registrar, have been enumerated. As stated above notice of intended marriage before Marriage Registrar is to be given and publication of such notice is to be done by the marriage Registrar. Then the parties to intending marriage take an oath that there is no lawful impediment against their intended marriage. Thereafter a certificate is issued to them by the Marriage Registrar and they can even marry in the presence of the Marriage Registrar.

In part VI, there are laws in connection with the marriage of Native Christians as enumerated in sections from 60 to 65. The following conditions, on which marriage of Native Christians may be certified, are capitulated in section 60 :-

- (1) That the age of the man intending to be married shall exceed 16 years and the age of women intending to be married shall exceed 15 years.

The Chile marriage Restraint Act of 1929 is applicable also to native Christians.

(2) That neither of the persons intending to be married shall have a wife or husband still living.

(5) That in the presence of a person licensed under section 9, and of at least two credible witnesses other than such person, each of the parties shall say to the other -

"I call upon these persons here present to witness that I A.B., in the presence of Almighty God, and in the name of our Lord Jesus Christ, do take thee, C.D. to be my lawful wedded wife (or husband) or words to the like-effect.

Part VI will not apply to Roman Catholics vide Section 65 of this Act.

There is provision of penalties in Part VII wherein there are sections from 66 to 76. According to section 66, whoever takes false oath or gives false declaration and notice for procuring marriage, shall be deemed to have committed the offence punishable under section 193 of the Indian Penal Code with imprisonment of either description for a term which may extend to three years and, at the discretion of the court, with fine. Vide Section 74, unlicensed person granting certificate pretending to be licensed shall be punished with imprisonment for a term which may extend to five years, and shall also be liable to fine.

There are sections from 77 to 88 in Part VIII wherein laws on miscellaneous matters have been capitulated.

THE INDIAN DIVORCE ACT, 1869

This act is applicable on the Christians in India. The Indian Divorce Act was passed on 26th Feb., in 1869 (Act IV of 1869) to amend the law relating to divorce and matrimonial causes of persons professing the Christian religion and to confer upon certain courts jurisdiction in matters matrimonial. There are 14 parts of this

Act, which have 62 sections and 14 schedules.

The following chief provisions have been provided in this Act.

- | | | |
|-------------------------------------|---|-----------|
| (1) Dissolution of Marriage | - | Part III |
| (2) Nullity of Marriage | - | Part IV |
| (3) Judicial Separation | - | Part V |
| (4) Protection order | - | Part VI |
| (5) Restitution of Conjugal Rights. | - | Part VII |
| (6) Damages and costs | - | Part VIII |

DISOLUTION OF MARRIAGE.

In Part III of this act, there are sections from 10 to 17 regarding the dissolution of marriage. Any husband, under section 10 of this act, may present a petition to the court, praying that his marriage may be dissolved on the ground that his wife has, since the solemnization thereof, been guilty of adultery.

Any wife may present a petition to the Court, praying that her marriage may be dissolved on the ground.

- (1) That her husband has exchanged his profession of Christianity for the profession of some other religion, and gone through a form of marriage with another woman.
- (2) that her husband has been guilty of incestuous adultery.
- (3) that her husband has been guilty of bigamy with adultery.
- (4) that her husband has been guilty of marriage with another women with adultery.
- (5) that her husband has been guilty of rape, sodomy or bestiality.

- (6) that her husband has been guilty of adultery coupled with such cruelty as without adultery would have entitled her to a divorce a mensa et toro.
- (7) that her husband has been guilty of adultery coupled with desertion, without reasonable excuse for two years or upwards.

Upon any such petition presented by a husband, the petitioner shall make the alleged adulterer a co-respondent to the said petition, as is required vide section 11, unless he is excused from so doing on one of the following grounds, to be allowed by the court :-

- (1) that the respondent is leading the life of a prostitute, and that the petitioner knows of no person with whom the adultery has been committed;
- (2) that the name of the alleged adulterer is unknown to the petitioner, although he has made due efforts to discover it;
- (3) that the alleged adulterer is dead.

Vide section 17, every decree for a dissolution of marriage made by a District Judge shall be subject to confirmation by the High Court.

NULLITY OF MARRIAGE

Vide section 18 and Part IV of this act, any husband or wife may present a petition to the District Court or to the High Court, praying that his or her marriage may be declared null and void.

According to section 19, such decree may be made on any of the following grounds :-

- (1) that the respondent was impotent at the time of the marriage and at the time of the institution of the suit.

- (2) that the parties are within the prohibited degrees of consanguinity (whether natural or legal) or affinity.
- (3) that either party was a lunatic or idiot at the time of the marriage.
- (4) that the former husband or wife of either party was living at the time of the marriage, and the marriage with such former husband or wife was then in force.

Nothing in this section shall affect the jurisdiction of the High Court to make decrees of nullity of marriage on the ground that the consent of either party was obtained by force or fraud. Vide section 20, every decree of nullity of marriage made by a District Judge shall be subject to confirmation by the High Court.

JUDICIAL SEPARATION

According to section 22 of part V of this act, the husband or wife may obtain a decree of judicial separation, on the ground of adultery, or cruelty, or desertion without reasonable excuse for two years or upwards, and such decree shall have the effect of a divorce a nuptiis, under the existing law, and such other legal effect as hereinafter mentioned. Vide section 23, application for judicial separation on any one of the grounds aforesaid may be made by either husband or wife by petition to the District Court or the High Court, and the Court, on being satisfied of the truth of the statements made in such petition, and that there is no legal ground why the application should not be granted, may decree judicial separation accordingly.

PROTECTION ORDER

Vide section 27 of part VI, any wife to whom section 4 of the Indian Succession Act, 1925 does not apply, may, when deserted by her husband, present a petition to the District Court or the High Court, at any time after such desertion, for an order to protect any property which she may have acquired or may acquire, and any property of which she may have become possessed or may become possessed after such desertion, against her husband or his creditors, or any person claiming under him.

RESTITUTION OF CONJUGAL RIGHTS.

Vide section 32 of Part VII of this act, when either the husband or the wife has, without reasonable excuse withdraw from the society of the other, either wife or husband may apply, by petition to the District Court or the High Court, for restitution of conjugal rights, and the Court, on being satisfied of the truth of the statements made in such petition, and that there is no legal ground why the application should not be granted, may decree restitution of conjugal rights accordingly.

DAMAGES AND COSTS

Vide section 34 of Part VIII, any husband may, either in a petition for dissolution of marriage or for judicial separation, or in a petition to the District Court or the High Court limited to such object only, claim damages from any person on the ground of his having committed adultery with the wife of such petitioner. Such petition shall be served on the alleged adulterer and the wife, unless the court dispenses with such service, or directs some other service to be substituted. The damages to be recovered on any such petition shall be ascertained by the said court, although the respondents or either of them may not appear.



Vide section 36, the wife may seek alimony and according to the provisions of section 57, part XIII of this act, if there is no appeal the parties may have liberty to marry again after six months from the date of an order of a court. According to sections 58 and 59, no Minister, specially English Ministers, can be compelled to solemnize marriages of persons divorced.

IMPEDEMENTS OF A CHRISTIAN MARRIAGE.

The following are the impediments that is obstacles which would invalidate an attempted marriage:

(i) Want of liberty:

Where one of the parties is already married, the attempted marriage would be invalidated as no Christian, who has already once married and his or her life-partner is alive, is allowed to marry a second time.

(ii) Impotency:

When either of the parties is impotent at the time of marriage, such attempted marriage would be invalidated.

(iii) Concussion:

When either of the parties has given the consent for marriage under pain of coercion or duress, by fear or otherwise, such attempted marriage would be invalidated.

(iv) Unsound mind:

When either of the parties is of unsound mind at the time of marriage, such attempted marriage would be invalidated.

(v) Degree of prohibited relationship:

If the parties of the attempted marriage come under the degree of prohibited relationship, such marriage would be invalidated.

In the eyes of the Church, and in terms of the Child Marriage Restraint Act, 1929, the boy should not be less than 16 years and the girl not less than 15 years at the time of marriage. But the child-marriage, if performed, becomes valid in the eyes of the Church when after reaching sufficient maturity, both parties freely ratify the contract made by their guardians in their behalf. But generally, child-marriages are not favoured by the Church.

CONTRACTUAL CAPACITY:

Marriage being a contract, the parties to the marriage should have contractual capacity at the time of the wedding and should give their own free will, without coercion, duress or undue influence. That is to say, they must not be lunatics or of unsound mind, in which case a decree of nullity of marriage can be obtained. The express consent of a guardian is necessary in a case where one or the other contracting parties is minor, if the marriage is celebrated by or in the presence of a Marriage Registrar or a Minister of religion licensed to celebrate marriages.

My field-work has revealed that there has not been even a case in which the either of the parties was minor at the time of marriage. Besides, The child Marriage Restraint Act, 1929 is applicable to the Christians in India in terms of which the child-marriage has become illegal.

TIME FOR CELEBRATING MARRIAGE.

Under section 10 of the Christian Marriage Act of 1872, marriage must be solemnized between 6 A.M. and 7 P.M. Exceptions are, however, provided in the case of clergymen of the Church of England (when he has obtained a special license), of the Church of Rome and of the Church of Scotland.



WHERE CAN A MARRIAGE BE CELEBRATED

No clergyman of the Church of England is allowed to solemnize a marriage at any place other than a Church, unless there is no Church within a five mile distance by the shortest route to his place and a special license authorizing him to solemnize the marriage elsewhere is given by the Bishop. As regards other persons, apparently they can solemnize the wedding anywhere.

Under the Indian Christian Marriage Act, 1872, Marriage Registrars and persons specially licensed can celebrate the marriage anywhere.

Since the Christian marriage, as elucidated in exhaustive details above, is very carefully planned being a life-long union due to its indissolubility, it is celebrated invariably in the Church.

CHAPTER - 6

C H A P T E R - 6

CHRISTIAN MARRIAGE & ITS PROBLEMS

- (e) Mixed Marriage - its meaning and defects.
- (b) Divorce - Indissolubility of Marriage.
- (c) Widow - remarriage.
- (d) Child - marriage.
- (e) Dowry system.
- (f) Class and caste systems.



CHRISTIAN MARRIAGE AND ITS PROBLEMS

After concluding my field-work, I have genuine reasons to feel that like Hindu Marriage and its connected problems of serious nature, there are no such acute and serious problems connected with the Christian marriage. Dowry system, bride price, child-marriage, widowhood and widow-remarriage, separation, divorce etc. are some of the acute problems connected with Hindu Marriage but the attitude of the Christians towards these problems has reduced the graveness of these problems to a greater extent, with the result that such grave problems do not crop up with the Christian marriage.

But it would not be out of place to touch the issues of deep concern like mixed marriages, divorce or the indissolubility of marriage union besides dowry system, bride price, child marriage, widow-remarriage etc. in relation with a Christian marriage.

It is so because the Christians have been greatly influenced by the western philosophies and culture with the result that they have broader outlook towards the sacramental character of marriage. Their own views and philosophies are based on the teachings of Lord Christ and His Church which are greatly responsible in eliminating or solving the so-called problems to an appreciable extent.

CHRISTIANS' ATTITUDE TOWARDS MIXED MARRIAGES.

Marriage was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and directed aright; that those who are called of God to this holy estate, should continue in pureness of living. Marriage was ordained for the mutual society, help and comfort that the one ought to have of the other, both in prosperity and adversity. This is a true and gracious aspect of Christian marriage, for it emphasizes that need for patience, sympathy and unselfishness, the possession of which lie at the heart of a truly happy marriage. Marriage is the great way in

which the two halves of the human race - men and women - are united. It is a living bridge which joins husband and wife, and which they build together through the years. Towards this end, the husband and wife must have the same target or goal of married life but the Christians' attitude towards the mixed marriage has proved conclusively that they do not favour such mixed marriages at all as the very purpose, nobility and sacredness of the marriage are frustrated or marred to the core in mixed marriages as their opinion in this connection may be presented in the following table:-

Opinion regarding Mixed Marriage.

Mixed marriage	53 men Total	Percentage	51 women Total	Percentage
Favour	1	1.89	-	-
Disfavoured	52	96.11	51	100%
	53	100%	51	100%

From the above it is evident that out of 104 informants, only 1 man has opined in favour of mixed marriage and the rest 103 have disfavoured it. There has been no case of mixed marriage in the cases of my informants.

By a mixed marriage is meant one between a Christian and non-Christian. It may be elucidated that the union of a "born Christian" with a "convert" is not a mixed marriage. The Church discourages emphatically such mixed marriages as the difference of religion often creates a wall of ice between husband and wife. Before marriage, promises are readily made, but eventually they often fail to be kept. If the Christian is true to the Faith, there will be insistence on Christian

fulfilment of conditions, which frequently leads to wrangling, quarrels and too often, to family disruption. The paramount reason of disfavouring such mixed marriages by the Christians is that they fear that sometimes, to prevent family disruption, the Christians will compromise and eventually by degrees, give up the Faith altogether. The children, meanwhile, observing father and mother going different ways, will be divided as to which way to go, and may end up by going their own way, which usually means the way of no religion at all. It is because the Church is solicitous for the eternal welfare of her children, that she does all in her power to dissuade them from mixed marriages.

Mixed marriages are a curse. The Christians hate those who marry non-Christians for the sake of education, higher status in the world, for earning money or for any other reason. They fail to see the purpose of God. The sacredness and religious character of marriage, is due to the fact that it has "God for its Author and has been even from the beginning a foreshadowing of the Incarnation of the Word of God". In mixed marriages, this is apt to be forgotten. Also, to achieve spiritual unity of a Christian husband and a Christian wife, it is important that religious affiliation be made subject to an earnest desire for one form of worship and one Church loyalty in the home and family. Marriage is a high and venerated image of the union of the soul with Christ. This love will not decay, much less die, even after the body's death. For souls which are united in Christ cannot be separated from Christ. It was this oneness which Peter Marshall referred to in his philosophy of marriage: "Marriage is not a federation of two sovereign states. It is a union - domestic, social, spiritual, physical. It is a fusion of two hearts - the union of two lives - the coming together of two tributaries, which after being joined in marriage, will flow in the same channel in the

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"Marriage is not a federation of two sovereign states. It is a union - domestic, social, spiritual, physical. It is a fusion of two hearts - the union of two lives - the coming together of two tributaries, which after being joined in marriage, will flow in the same channels in the

same direction carrying the same burdens of responsibility and obligation.

As opined by all my informants, the modern marriage is a tough proposition. It makes a lot of expert handling to make it a success. And nothing is more fundamental than unity of faith (or unity of a lack of faith). The Christians observe that to start married life in total or radical disagreement about religion, is to start marriage with a frightful handicap. The disparity of religion is a simply appalling road-block on the way to happiness in marriage. In the modern world, though the number of divorces in western countries has been multiplied very heavily, yet the Church has stood firmly against the divorce among the Christians. With such an attitude, it is indeed very wise on the part of the Church to forbid mixed marriages because they cause harm and sufferings. The Church forbids mixed marriages because the Christian may gradually lose his religion and the children may be lost to the Church. The Church feels that mixed marriages generally mean the cooling of love between the man and the woman belonging to different faiths. To be happy in marriages, the man and the woman must live in perfect union. How can they live in perfect union if they disagree in their deepest convictions, in their religion? They, certainly cannot.

The Christians have their hard convictions that almost always the mixed marriages are unhappy marriages and if a negligible few are not happy, they would have been happier if both partners had the same religion. But usually mixed marriages end as unhappy marriages.

Marriage is the strictest tie of perpetual friendship, and there can be no friendship without confidence, and no confidence without integrity, and he must expect to be wracked, who pays to vanity, riches or politeness that regard which only virtue and piety can claim. In such mixed marriages, it is made more and more difficult to imitate by a

lively conformity of spirit the mystery of the close union between Christ and His Church. The close union of the spirit which is the glory and adornment of Christian wedlock will be conspicuous by its absence, because where there exists diversity of mind, heart and will, the bond of union, of mind and heart is sure to be broken, or at least weakened. Lack of one faith will torpedo the very foundation of joy, happiness and peace, which are the marks of a Christian marriage. The strain of the divergence between the non-Christian and Christian ways of life would prove intolerable. A mixed marriage is the highroad to hell on earth, and to the hell of the damned thereafter. To make peace out of hell on earth, the Christian party would find it impossible. With such strict attitude towards mixed marriages, the Church not only discourages but emphatically condemns them in toto, as they are an injury to the faith of the Christian party as there is fear of perversion. There is danger of falling into the fire if one goes too close in bending over it. To summarise up, the following burning issues are responsible for the Christians disapproving a 'Mixed Marriage' :-

1. It causes suffering, wrangling, quarrels and too often, the family disruption.
2. It is feared that the non-Christian may gradually lose his religion.
3. It is feared that the children of such marriage may be lost to the Church.
4. It is feared that such mixed marriages mean the cooling of love between the man and the woman which will ultimately lead to an unhappy end.
5. It is feared that the man and the woman cannot live in perfect union as they disagree in their deepest convictions, in their religion.

6. What about the education of the children of mixed marriage? Is it to be according to Christian philosophy in a Missionary School or otherwise?
7. It is feared that the children living at home where difference of religion is a constant source of dissension, dis-union, jarring disturbances and turbulent scenes, will undoubtedly get unflinching impression on their heart and mind and which in turn will lead them to be unsocial beings lost to Christian society.
8. For Christians, marriage is a sacrament and the non-Christian party may not recognise matrimony as a Sacrament and then, there will be danger of perversion for the Christian party.
9. The Christians are forbidden to hold communion in sacred things with those outside the fold. The union of marriage requires chiefly union in religious sentiments.
During the course of my field-work, it has been revealed that in very exceptional case and for very serious reasons, the church may allow a 'Mixed Marriage'. But in such a case, the Christian party is told in crystal clear and emphatic words that the mixed marriage when permitted by a reluctant dispensation of ecclesiastical law, must be celebrated with as little solemnity as possible. When the compact is duly signed, the Church with sorrow allows the marriage to take place. In such instances banns are not published, nor the marriage celebrated within the sanctuary of the Church, neither is the Nuptial blessing given, for the Church cannot bless what she disapproves of. No sacred ceremony is to be performed nor sacred vestments to be worn while the words of the marriage contract are repeated. This is the doctrine of the Church, it hinders, does everything, to prevent mixed marriages.

However, the Church may allow a mixed marriage strictly under the following conditions and if they are not agreed upon in toto, the Church totally disapproves the mixed marriage:

1. That the Christian must be free to practice the Faith.
2. That the children must be brought up as Christians.
3. That the Christian party must try to convert the non-Christian party by the good example and prayers.
4. That the non-Christian party must freely promise to abide by these conditions in toto.

My field-work has revealed that there has not been any case of 'mixed marriage' in Liner and 103 informants out of 104, totally disapprove such 'mixed marriage' for reasons capitulated above.

CHRISTIANS' ATTITUDE TOWARDS DIVORCE

By Divorce, we mean the dissolution of the marriage with the sanction of the law.

According to Christians, marriage is a Divine institution. God, the Author of human nature, has proclaimed that marriage is indissoluble and the Church merely teaches that her Divine Founder, Lord Christ entrusted her.

The New Testament teaching is very clear on the indissolubility of marriage (Matt. 5 : 32; 12: 5-12; Luke 16 : 18; 1 Cor. 7 : 10,11). The man-made divorce has no place at all in the purpose of God, and as such also not in His Body, the Church. The vows taken at the wedding service in the Church accept and confirm the Biblical view that Christian marriage is a life-long commitment. At this service the man and the woman give their troth to each other in this manner :- The man says: "I _____ take thee (name) as my wedded wife, to have and to hold from this day forward, for better,

Scale = 1" ... 20 percentages.

Percentage graph showing attitude towards
Divorce.

1. Divorce favoured.
2. Divorce disfavoured.

MEN

WOMEN

Percentages

100

80

60

40

20

0

98.1

30%

30%

for worse, for richer, for poorer; in sickness and in health; to love and to cherish, till death us do part, according to God's holy law; and thereto I give thee my troth. And the woman says: "I, take thee (name) to be my wedded husband, to have to hold _____ till death us do part, according to God's holy law _____".

The reality of the twain becoming 'one flesh' makes marriage indissoluble. This word is as completely indissoluble as the fact of being brothers and sisters; fathers may disown their sons but that does not alter their essential relationship. The law may allow divorce on earth, but that cannot undo the essential union which was part of the marriage. In the words of an educated male informant, "Divorce is a disease which destroys marriage".

Christ said, "Every one that putteth away his wife and marrieth another, committeth adultery and he that marrieth her that is put away from her husband, committeth adultery."

In the words of Saint Mathew, "They are no more twain but one flesh. What God hath joined together, let no man put asunder. And I say unto you, whosoever shall put away his wife, except it be for fornication and shall marry another, committeth adultery and whose marrieth her which is put away doth commit adultery."

In the words of Saint Paul, "A woman is bound by the law as long as her husband liveth, but if her husband die, she is at liberty," Saint Paul has further stated emphatically and unconditionally that, "whilst her husband liveth, she shall be called an adulteress if she be with another man." And to make it evident that what he states is Divine Truth, he says, "To them that are married, not I but the Lord commandeth, that the wife depart not from her husband and if she depart, that she reman 'ns unmarried."



What God has joined together,
Let no man put asunder
(Matt 19.3-6)

All informants agreed that, considering the divorce in its various aspects, it is necessary to uphold the indissolubility of the marriage bond without exception, even though in certain cases it works individual hardship. If today the Church stands against divorce, it is not chiefly for religious reasons but it is so because the Church regards divorce as an enemy of human happiness and because it has historical experience of the intolerable danger that divorce has been continue to be to the human race.

It is note-worthy to capitulate here on the basis of my findings in my field-work that there has been no case of divorce among the Christians in Ajmer. The opinion of my informants regarding divorce may be tabulated as under :-

Opinion regarding Divorce

S.No.	Divorce	Men Total	Women Total	Men percentage	Women percentage
1.	Favoured	1	53	1.89	-
2.	Disfavoured	52	51	98.11	100%
		53	51	100%	100%

Out of 53 men only one married man (Protestant) i.e. 1.89% favoured in extremely and unadjustable circumstances and 52 men i.e. 98.11% and 51 women i.e. 100% disfavoured Divorce, because, today, after twenty centuries, the Christians can see all too clearly the terrible harm that divorce does to home, family, marriage, children and the whole future of the human race. A Christian rejects divorce, not out of any desire to be cruel to his fellow men, but because he loves his fellow-men

deeply and reasonably. He must see sorrowfully a single individual suffer here and there rather than watch the whole race decay. He does not accept a practice, however gentle or civilized or convenient it may seem in this case or that one, when it means the ultimate ruin of the institution of marriage, upon which depends the whole future of humanity. Undoubtedly it may be hard for a Christian to be bound by a marriage that has proved a failure but is considered better for that individual to suffer in the larger interest of the entire human race. Individuals must often make sacrifices for the common good. The Christian people in Ajmer are fully conscious that the Christian stand on divorce do mean for the individual concerned much suffering and loneliness. That concerned individual is asked to remember that this step toward the dubious happiness in re-marriage means another step towards the ruin of the race.

My Christian informants are totally against divorce. They opined that an individual must sometimes suffer for the good of the race. The soldier must go out to die for his country even though all his instincts are for self-preservation. A mother must accept the pains and inconveniences of child-birth in order to enrich the race. An honest man must time and again put aside the possibility of easy and dishonest money in order to vindicate human integrity and honour.

The Christians rejected divorce with a categoric finality because Lord Christ also rejected divorce in unequivocal terms. "In the beginning it was not so." He said and He returned marriage to its stability and purity. More than that, He raised marriage to the dignity of something very holy and sacred. Sat. Paul said, "This is a great sacrament." It is considered that in married love, a man and a woman reproduce in beautiful parallel the love of Christ for His Church. Marriage is, not the chance mating of animals, but a sacred and solemn joining of the souls and bodies of the sons and daughters of the Lord. It is the

prelude to the production of human life, that mysterious gift of God that will last as long as God Himself exists.

To recall the past, I may kindly be permitted to capitulate here that years ago George Bernard Shaw had his say about marriage in his usual careless fashion. He has always had the devil's own disregard for the consequences of anything he thought startling enough for public point. Married people, he said, in effect, should find getting out of marriage as simple as getting into it. (Christians - specially Catholics - have strongly denied that people should find getting into marriage as easy as all that. They do not believe that couples should be allowed to slip into marriage with the same facility that they might find to slip into an early show at the neighbourhood movie house). According to Bernard Shaw, all that should be necessary for divorce would be an appearance in a convenient court, the announcement to an official that he or she was tired and through - then a genial wave from the judge - and freedom to marry again.

Divorce is now sweeping over higher society like a tidal wave. On my interrogating a Protestant informant, he said, "Look, people make mistakes in marriage as they make mistakes in a lot of other things. You can't bind a man and a woman together just because they made such a mistake and woke up married to the wrong partners." He continued, "Are you going to hold them to their mistakes? Are you punishing them less for the bloody sin than for the stupidity of their youth? Is this not ridiculous?" I then reminded him about the teachings of Lord Christ about divorce and referred to him the Holy Bible. He then, further said, "I can see religious reasons for the ruling out of divorce but after all one cannot live a life-time entirely on the basis of religion. The experience of mankind proves that a mistake it is not to permit divorce."

He continued, "I also remember that Christ was talking to primitive people whose view point was entirely like His own. He could not have been thinking about the modern men of this scientific age who live in our psychologically disturbed or disturbing age. Were He alive today, Christ Himself would understand the problems that make modern divorce a simple necessity, an inevitable escape from the conflicting snarls brought about by modern civilization." During the course of my talks with him, I found out that he is a regular visiter of movies produced in Hollywood (U.S.A.) and is quite well-read and informed about the personal lives of the Hollywood artists. Besides, he had great impact of the western culture and philosophy on his mind. The edifice of society is beginning to shake and totter because its strong support - marriage - is being under-mined. The Catholic Church is the only barrier to divorce and which alone of all creeds makes no compromise on the Christian doctrine of marriage as proclaimed by the Divine Founder of Christianity. Error may give latitude to man's waywardness, but it is the latitude that ends in degradation. Reverence for God's law may entail restrictions, but they are the restrictions that are for man's welfare here and hereafter. The marriage tie is indissoluble according to the Christians. "Till death do us part" and "What God hath joined together let no man put asunder." Were it not for the wide-spread influence of the Catholic Church, the tidal wave of the social disease like Divorce would have claimed a good number of cases. The loyalty of Christians to the teachings and doctrines of Christ and His Church coupled with the fact that one of her Cardinal doctrines is that Catholic marriage is a holy Sacrament which when consummated can only be dissolved for no other cause and in no other manner except by death, has served as a barrier to the volume of divorce which is ever-assuming increasing proportions through the world. It threatens to sweep the world into moral and social chaos. Most of

the heretical sects have had their origin in sinful marriages, sufficient to quote only HENRY VIII and LUTHER. Divorce with all its horrors has become almost general outside the Christian society, specially in western countries.

Family is the basis of society. Divorce shatters the family. Society consequently will rest on a shattered foundation if divorce is allowed to have its destructive way. Whenever divorce has prevailed in the west, there has been a trail of broken hearts, broken bones and vitiated society. Divorce is an enemy of society and in order to keep it from destroying the family, which is the fundamental basis of society, individuals may at times be required to suffer hardship and loss. If divorce once tolerated, it will spread like social disease. Just as a disease affects the individual body, so does divorce affect the social body. The foundation of society is the family and whatever enfeebles the family, weakens society. By divorce the children become estranged from either father or mother. One of my educated female informants opined, "I have never let myself imagine what must be the future memories of little children who have had to sit through the divorce proceedings of their mothers and fathers in open court lashing out at each other with charges of unmentionable sins and crimes." Lifelong bitterness has been engendered in those in whom only love and reverence should dwell. Divorced persons ordinarily contract another marriage which usually results in further detriment to the children. In the midst of un-natural parents the children live a life of horror and repugnance. The possibility of divorce often causes ordinary misunderstanding between husband and wife to develop into disastrous discord and eventual disruption of the family. If divorce were out of the question, these misunderstandings would readily be adjusted. If a husband or wife becomes interested in a more attractive

person, the possibility of divorce will tend to create conditions in the home which will result in breaking the marriage bond in order to form a new alliance. This would not have been so, if the possibility of seeking divorce had been eliminated totally. Besides, these disastrous consequences of divorce, there is another much more serious outcome which directly defeats the primary purpose of marriage, namely race-suicide. With the possibility of divorce in mind, husband and wife may refrain from having children, so that if divorce should be decided upon, they would not be encumbered and embarrassed with off-spring.

I have noted that every serious mind is appalled at the magnitude of divorce in today's world. But the Christian society in Ajmer has kept this disease of divorce miles away for the present and the most cogent and glaring reason of this is what the Church decrees. The Church is mightily against Divorce. The Church has no power to loose the marriage bond tied by God Himself between the husband and wife, by which the two are considered one. This is its very essence of sacredness. The church cannot and will not dissolve it on any account, for no reason, while both parties remain in life. This is the express law of God and no man can break what He Himself had tied.

On awaking after his deep sleep, Adam declared for all time the indissolubility of marriage when he said, "bone of my bone and flesh of my flesh". St. Paul also tells plainly that the woman who has a husband, while he is bound to the marriage law but when he is dead, she is free to form a new contract. Divorce is a sin and remarriage adds shame to sin. As such death alone can dissolve the marriage bond.

The Church, as such today convince its every member that it is a tremendous thing to enter the marriage state. It is irrevocable and must be entered upon only after serious reflection, that nothing

but religion and mutual love, one faith, one God, one Church, one doctrine, will maintain union pure and untarnished.

BY SUGGESTIONS TO CURE THE SOCIETY OF DIVORCE

THE SOCIAL DISEASE:

Divorce is just now not a pressing problem in India. As 'prevention is always better than cure', it is considered very significant and important to embrace such measures which may cure the society of Divorce, the social disease.

Divorce will gradually lose its frequency, if marriages are entered upon more thoughtfully.... if marriage becomes once more a sacrament and not a spree..... if parents study the characters of their children and the children with whom their children associate before they give their consent to marriage.... if marriage is regarded as a serious profession, the most important and significant natural profession in the world, not as a license of self-indulgence and sexual liberty..... if honest people make as much effort to turn their marriage into a success as professional men and women do to secure the success of their careers.... Loose or easy laws regarding marriage cause many who unfortunate in their first, try a second matrimonial experience and as such the laws should be made in the strictest form which may compell the divorce-seeker to think twice before going to a Court of Law.... The Church should oppose divorce with more sincerity and more emphatically because divorce is the undoing of human beings whom the Church loves greatly.... Right from the age, say when the children pass Senior Cambridge or Matriculation examination - they should be taught about the anticipated marriage they will celebrate in a couple of years touching the issue of divorce and its grave and serious after-effects, "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" - Matthew xvi. 26. And last but not

least, all people - specially the Christians - should keep in view that the marriage is a Divinely instituted institution and as such it is a sacrament and something extremely holy and once entered into, cannot be dissolved except by death. It is a prelude to the production of human life, that mysterious gift of God that will last as long as God Himself exists - and God is beyond death.

It is heartening to note after my field-work that the cancer of divorce has not operated upon in the Christian Society in Ajmer so far because of the cogent fact that the Christian minority has been greatly influenced by the old and rich culture of the Hindus - who also consider marriage as a sacrament and believe in the indissolubility of marriage union - and besides this, the Christians in Ajmer deeply follow the holy teachings of their Lord Christ and because Lord did not favour divorce, the question of even thinking or considering about divorce does not arise at all.

WIDOW REMARRIAGE

A legally married woman attains widowhood the moment her husband dies. Unlike the Hindu widows, the Christian widows enjoy all privileges and their family life, social life, economic life and religious life are satisfactory. Like Muslims the re-marriage of widows is accepted and even encouraged by the Christians. The widow is granted full privilege to re-marry with the man of her choice but it is opined by all informants that a widow aged 45 years or above should not generally remarry. The main reason is being that the late husband may leave sufficient money and property which may help her to be self-sufficient. Besides, she may have her young children who will support her financially and will also give her company and sense of security. A widow aged 45 years or above does not go in for remarriage due to sensual reasons but only when she has no other source to support her and she has no children or relatives of her own, she might consider the desirability of remarrying with the man of her choice and the Christian society do not disapprove such remarriage. The unfortunate girls who attain widowhood while in young age, are advocated to remarry and they enjoy full and equal rights like all other women in their society.

I was informed by the informants that there is no case of widow remarriage in recent times among the Christian society in Ajmer.

In answer of a question, my informants opined that a widow may remarry under the following circumstances :-

- (1) Widow is not capable to earn.
- (2) Her late husband has not left sufficient funds and assets.
- (3) To rear up the children.
- (4) To escape from fornication and sin.

Opinion regarding marriageable age of widows

S.No.	Age group	Total	percentage
1.	20 - 30 yrs	41	39.42
2.	30 - 40 yrs	54	51.95
3.	40 - 50 yrs	9	8.65
Total		104	100%

From the above table, it is evident that 41 i.e. 39.42% men and women that by the maximum age of 30 yrs a widow should be remarried. According to them after the age of 30 yrs. there is no necessity of remarriage for a widow. 54 i.e. 51.95% men and women opined that for reasons enumerated above, by the maximum age of 40 yrs. a widow should remarry. 9 i.e. 8.65% men and women viewed that by the maximum age of 50 yrs. a widow should remarry for reasons advanced above. On the basis of the majority of the opinion as above, it may be established that the widow remarriage must be favoured upto the maximum age of 40 years. Out of 51 women informants 4 were widows but none of them remarried because -

- (1) they were capable for earning their livelihood, and
- (2) their ages at the time of their widowhood were over 40 years. As such they did not consider remarriage essential.

percentile showing

total living life.

test age-group
according to
sense.

test age-group
according to
total opinions.

arr

CHILD MARRIAGE

As per the provisions of the Child Marriage Restraint Act, 1921 the boy at the time of marriage should be of age over 18 years and the girl at the time of marriage should be of age over 15 years. The marriage solemnized between a boy and a girl of age lower than that stipulated in the above act, will be known as a child marriage.

During my field work, no case of child marriage was found. The Christians are of the opinion that till such time a man is employed permanently on a sufficiently lucrative post, or earns through other business etc reasonably handsome amount, which may be sufficient to support not only himself but also some other persons, he should not go in for marriage. The main aim being that he should be economically self-sufficient as it is felt that no one can remain alive only upon love and affection. It is viewed that the life-partner should be such which may not only grant physical pleasure but should also be in a fitting position to maintain a family in a truly Christian manner and prove a life-partner in ups and downs of the life. He should be fully capable to rear up children properly in a Christian way of life and give them proper religious and social education. Such aims prove frustrated if child marriage is solemnized and as such there is no problem of child marriage among the Christians.

Besides, the realisation of the purpose of marriage as designed by God is done in the setting up a Christian home imbued with a mission from God Himself. Marriage and Christian homes are helps toward the goal of Christian life - the Union with God. This goal is the target not only for individual husbands and wives but it is also the goal for the whole community. After marriage, the man and wife are required to live together in such oneness of intention that their main concern is not themselves but the kingdom of God. These purposes are impossible to be

achieved in child marriage.

Opinion regarding child-marriage.

Child marriage	Men		Women	
	Total	percentage	Total	percentage
(1) favoured.	-	-	-	-
(2) disfavoured.	53	100.00	51	100.00
Total	53	100%	51	100%

My all 104 informants i.e. cent percent, emphatically disfavoured child marriage for reasons capitulated above. One of my male informants referred child-marriage as a "doll's play". On the basis of the field work, it may be concluded that the Christians do not favour- ard are emphatically against - the child marriage. This is not so because of legislation in this regard but due to their own outlook, approach and philosophy.

DOWRY SYSTEM

In point of fact, it would be incorrect to capitulate that dowry system prevails among the Christians in Ajmer because on the basis of the field work, there is no such problem connected with Christian marriage as prevailing.

Ordinarily dowry is the property which a man receives when he marries, either from his wife or from her family. The money, goods or estate, which a woman brings to her husband in marriage may be called the dowry.

The Christians in Ajmer do not attach undue significance to the dowry and in fact, they are of the views that the divinely - instituted marriage should not be degraded to the level of a market commodity. They are emphatically against the dowry as it tantamounts to Bridegroom - Price which has no place in the divinely instituted institution on sacred marriage.

The paramount reason for such elimination of dowry system among the Christians in the propagation of education. The Christians are very liberal in this regard. Therefore, they as such call dowry system, a social evil. It is now high time that the Hindu society should also put an end to this evil custom as it has driven many an innocent girl to commit suicide. It is note-worthy that the Christians who are surrounded by the Muslims and the Hindus in Ajmer have not allowed themselves to be influenced by such social evils which are prevailing among the non-Christians in Ajmer.

With reference to the system of dowry if we view the Christian marriage it may be called an ideal marriage because like the Hindu-marriage the expenditure is not done unnecessarily in the Christian marriage. Neither there is dowry system nor compulsory wedding feasts are given and after the elimination of these two very expensive items, there is no other item over which the high expenditure should be incurred. Even when

the parents of the bride give some dowry according to their own wish and sources, it is mostly in the shape of articles and not in cash.

The figures obtained in my field work reveal the information regarding amount spent on wedding gifts and other articles given willingly by the parents of the bride and received by the bridegroom in the following table :-

Rs. spent or received as dowry	Total	percentage.
Below Rs. 250	45	46.39
Rs. 250 - Rs. 500/-	39	40.21
Rs. 500 - Rs. 750/-	12	12.57
Rs. 750/- Rs. 1000/-	1	1.05
Total	97	100%

From my total 104 informant (53 men and 51 women), 48 men and 49 women i.e. total 97 were married as 5 men and 2 women were against marriage and they did not as such married. From the above total 97 married persons (48 men and 49 women) in the marriages of 45 persons i.e. 46.39% expenditure on dowry was below Rs. 250/-. In 39 cases i.e. 40.21% expenditure on dowry was between Rs. 250/- and Rs. 500/-. In 12 cases i.e. 12.57% expenditure was between Rs. 500/- and Rs. 750/-. In one case i.e. 1.05% expenditure on dowry was between Rs. 750/- and Rs. 1000/-. This expenditure was done voluntarily and was mostly in the shape of articles. The figures of married cases (both men and women) have been shown together as in each case, one of the other party either gives dowry or takes it.

7 Attitude towards brides not bringing dowry.

	Total informants	Percentag.
1. Brides are looked upon with contempt	-	-
2. Not looked upon with contempt	97	100%
	97	100%

In all 97 married cases, it was opined that the attitude towards the brides not bringing dowry is usually good and they are, on this account, not tortured or looked upon with contempt by their in-laws.

It may, therefore, be concluded that among the Christians no undue significance or compulsion is attached to dowry. This is very unlike the Hindu Society amidst which the Christians have been living.

Class and CASTE SYSTEMS:

It has been concluded on the basis of my field-work, that though the Christians opined that they have no caste-system, in consonance with that of the Hindus, yet they have classification on the basis of sects or faiths - like Roman Catholics and Protestants. It is then more like a social class than the caste - differentiated on the basis of religious denominations. A social class is a culturally defined group that is accorded a particular position or status within the population as a whole. It is the aggregate of persons having essentially the same social status in the specified society. Among the Roman Catholics and the Protestants, there is class consciousness coupled with the sense of superiority and inferiority as the persons of both religious - sects claim higher status over the other. There is nothing like capitalistic class among the Christians in Ajmer and economic element is not as such responsible in creating the class system among them.

Such classification of the Christian Community on the basis of religious sects has created the problem in connection with the Christian marriage. On this account the field for selecting the life-partner has been de-limited and narrowed as this problem has been responsible for encouraging sub-sect endogamy among the Christians. A Roman Catholic likes to marry a Roman Catholic only and similarly, a Protestant prefers to marry a Protestant only because the Christians are of the views, as concluded on the basis of opinion obtained in the field - work (103 persons are in favour of sub-sect endogamy and 1 person against it) that to start married life in disagreement about faith, is to start marriage with a frightful handicap. The disparity of faith mars and frustrates the happiness of marriage.

opinion regarding sub-sect - endogamy

Sub-sect-endogamy	Men		Women	
	Total	percentage	Total	percentage
(1) favoured	53	100%	50	98.04
(2) did not favour	-	-	1	1.96
Total	53	100%	51	100%

From the above table, it is evident that only 1 woman i.e. 1.96% out of 51 women did not favour sub-sect endogamy and out of total 104 informants, 103, favoured it for reasons stated above.

In point of fact, with the growing knowledge and education coupled with the impact of the western philosophies all such problems will be eliminated in time to come and without exaggeration, it may be said that Christian Marriage will become most exemplary for other societies.

Why not caste
consideration
in marriage?

CHAPTER - 7

Christian



Marriage

CHAPTER - 7

CONCLUSIONS

CONCLUSIONS

Today, the sanctity of marriage is being attacked from different angles. It is under fire due to a current of irresponsible thinking and acting. Marriage is scorned and degraded. The root cause for this attack is man's giant sin of by-passing God. Taking an irreligious attitude of life, such men deny the Divine institution of marriage, but consider it as an institution invented by man. It is considered as merely an institution for human convenience, its standards will also be unregenerated human standards. Such standards are those which are prevalent in communities and individuals who would order lives without reference to God. The standards therefore could only be founded, changed and abrogated according to human caprice and the shifting circumstances of human affairs. In practice it works up to this: It is a union for life for those who are happily married, or a trial union, for shorter or longer duration, for those who are faced with difficulties and sorrows in their married life. It has been finally concluded after my field-work that the Christians in Ajmer take marriage in a light mood and as a source of recreation and entertainment. The age for marriage has gone very high and there are persons who do not wish to marry at all thereby challenging the law of nature. The views of young men and women are being greatly influenced by widespread propaganda. Films are shown and seen, and novels are written and read which imply that fidelity is impossible and marriage is a tyranny. How can they who deny God's power made available to those who would accept marriage as a vocation from God? Young men are often found to be carried away by such propaganda. Their philosophy of marriage seems to amount to this: "A trial costs nothing. Let us get married and see if it works. If it does not we can be divorced". There are still others who would look at marriage only from economic or physical considerations. No doubt such considerations are important, but they are secondary.

For, if marriage is to be of lasting happiness those who enter it must understand it and lift it up to the spiritual level as God's means of helping mankind to become His children to reflect His character. However, my field-work has revealed that there is still people who consider marriage as a sacred & religious rite which must be performed in the holy Church only.

MONOGAMY

Despite the Govt. of India having passed legislations permitting the Christians to divorce on specified grounds, there has been a cent percent monogamous nature of marriages among the Christians in Ajmer. The main reason of this being their religious outlook towards marriage as they feel that the failure of a marriage between Christian people must always be a particularly sad event, for themselves and for their friends and relatives. To avoid this possible failure, Christians have a special obligation to choose their partners wisely and to go into marriage only after careful preparation, and in a spirit of solemn dedication.

SELECTION OF LIFE PARTNER

It has been established after the field-work that the Christian boys and girls are granted more freedom in comparison to other societies in selecting their life-partners themselves. Of late, there has been more number of love marriages among the Christians. It is undoubtedly correct that if the selection of the life-partner is done by the boys and the girls very wisely and carefully after considering all aspects fully, there is great possibility of passing their married life with complete happiness and satisfaction and in that case the question of divorce will be eliminated and combed out completely. This is one of the most significant element of the Christians marriage. Besides, prior consent of both the boy and the girl is obtained before finalising marriages and I would be happy if all other societies - Hindu, Muslim, etc - give similar freedom to boys and girls so that their marital life will be more peaceful and successful.

AFFECTS OF MODERN EDUCATION.

During the course of my field-work, I have found that good education is imparted possibly to all men and women. Such education has undoubtedly affected the institution of marriage and its other elements greatly. Almost all men and women of the Christian society in Ajmer feel that the affect on the selection of life-partner and other factors concerning marriage is mainly due to the following :-

1. Modern system of education.
2. Cinema, radio and english newspapers.
3. Impact of western literature.

Due to such impact, there has been a sense of self-respect and democratic views among the men and women in Christian society. Educated women are coming forward to accept all sorts of jobs in civil as well as government departments besides taking leading part in politics also. This is mainly due to impact of western culture.

MARITAL RITES.

Like other Indian societies, among the Christians also various marital rites are performed according to religious and social customs but however, great importance is given to the religious ceremonies performed in the Church. This is very unlike religious ceremonies performed among the Hindus and the Muslims as they do not perform them in temples or mosques. No undue significance is attached to marriage party like the Hindus and the Christian marriage is completed in a day only within few hours.

MARRIAGE EXPENSES.

Unlike a Hindu marriage in celebration of which few thousands of rupees are spent, a Christian marriage is celebrated generally in a few hundred rupees only. If one has no money to give a grand dinner, he can just give some light refreshment only and there is no danger of his losing his social reputation in as much as there is no hard and fast rule in this

connection. One can spend money in marriage according to his own pecuniary means. It is not so specially among the Hindus who spend a fabulous sum on one particular rite only. During my field-work, I found that all marriages were celebrated in less than Rs. 800/- in each case. With this point of view, it is felt that the Christian society has given a lead in this connection and it may be advisable that the Hindus and the Muslims should also follow the ~~same~~ in this regard.

AFFECT OF LEGISLATURES ON INDIAN CHRISTIANS.

It is note-worthy that still the Indian Christian Marriage Act, 1872 and the Indian Divorce Act, 1869 are applicable on the Indian Christians but these acts, in fact, were introduced by the erstwhile English rulers in India and as such more facilities have been granted to the English Christians and the English Bishops.

Under the Indian Christian Marriage Act, 1872, most of its sections compel the Christians to strictly adhere to certain formalities which during the course of time, have become one of their own routines. With the result, that those compulsions have become exemplary customs for the Christians now. For example, the registration of marriage is a compulsion on the Christians in as much it has been noted during the field-work that all informants consider marriage as a sacred and religious duty. When it is so, there is hardly any significant for registration of marriage just to establish an evidence because in a religious and sacred wedding, there is absolutely no necessity to establish an evidence or proof of marriage. Even if such proof of marriage is established by registration of marriage, then, the Indian Divorce Act, 1869 eliminates its importance fully and as such it is desirable that some more liberal laws should be enacted specially ⁱⁿ the modern democratic state.

The provisions of the Indian Divorce Act, 1869 have not been availed of by the Christians in Ajmer in as much as there has been no

of divorce during my field-work. The Christians consider marriage as a very sacred and religious order of their Lord and as such to whom God has joined in marriage, no one should separate them by divorce. As such the Indian Divorce Act has not been operative at all among the Christians but this is not so because the law itself is defective or unwanted but only because the divorce is totally against their religious outlook as taught by their Lord. I however suggest that more facilities should be allowed to the Christians as far as divorce laws are concerned as these will protect the unhappy cases of marriages and might also serve as medicine to cure them also.

PROBLEMS AND THEIR RESULTS.

As already stated, there is no case of child-marriage among the Christians and also that widow-remarriage is also favoured. It is very much desired that the other Indian societies should also adopt these elements in the paramount interest of the nation as a whole to eliminate all social evils. There is no dowry system among the Christians and it is high time that the Hindus should also follow them in this regard to eliminate social evils totally.

AFFECTS OF VARIOUS INHERITANCE ACTS.

Some very significant rights have been granted to the Hindu women by the Hindu Law of Inheritance (Amendment) Act 1929, The Hindu Women's Right to Property Act, 1937, and the Hindu Succession Act, 1956 and as such naturally it is essential that these laws must influence the institution of marriage greatly, because to get right of property of husband or father by the women is certainly a sign of change. But it has been found that women are little conscious of such of their rights of property and they have not claimed or got any such property as their shares. It is therefore concluded that there has been no affect of these laws on

the Christians.

AFTER INDEPENDANCE

In this post-independance era, though a great progress is being achieved to its highest peak, yet it will not be incorrect if it is enumerated that the Indian women have not been granted the desired freedom in every respect which should grant them independence in true sense. The Indian women are even now fully dependent upon their husbands for everything and anything, despite that all possible sources of progress are available to them. In the eyes of law, there has been no discrimination between men and women. On this basis, in the Christians in Ajmer, equal rights are enjoyed by all men and women and the laws concerning marriage are also being implemented by them. Recently, bills have been submitted to the Parliament to bring some amendments to the Christian Marriage Act and the Christian Divorce Act and if and when they are passed, more rights and liberties will be availed of by the Indian Christians to advantage.

FUTURE

The Christians in Ajmer are having cultural changes due to impact of western ideas and philosophies through films and literature. Every one is desirous of getting high education, specially ladies, and as such they are becoming very liberal minded. This cultural change will be responsible to bring simplified changes in the institution of marriage also among the Christians. The men and women will enjoy more freedom in selecting their life-partners and thus there will be great increase in number of love-marriages. With such changes, the Christian society will follow the path of progress and peace.

ANNEXURES

S C H E D U L E -1

(Section 12 and 38)

N O T I C E O F M A R R I A G E

To,

A Minister (or Registrar) of

I hereby give you notice that a marriage is intended to be had within three calender months from the date hereof, between me and the other party herein named and desirable (that is to say) :

Name	Father's Name	condition	Rank or profe ssion	Age	Dwell ing Place	Length of Resi dence	Church, Chapel or place of worship	in which marriage is to be solemnised.	Distt. in which the other party resides, when the parties dwell in different district.
1	2	3	4	5	6	7	8	9	

Witness my hand, this _____ day of _____

One thousand nine hundred and sixty

(signed)

SCHEDULE - IICERTIFICATE OF RECEIPT OF NOTICE

I _____ do hereby certify that on the _____ day of _____, notice was duly entered in my marriage notice book of the marriage intended between the parties therein named and described, delivered under the hand of :-
One of the parties (that is to say)

Name	Father's name	condition	Rank or profe- ssion	Age	Descri- ing place	Length of Resi- dence.	Church, Chapel or or place of worship resides, in which marriage is to be solemnised	Distt. in which the other party dwells in different district.
1	2	3	4	5	6	7	8	9

And that the declaration, or (oath) required by section 17 or 41 of the Indian Christian Marriage Act, 1872, has been duly made by the said _____.

Date of Notice entered)	The issue of this certificate has not
Date of certificate given)	been prohibited by any person authorised to forbid the issue thereof.

Witness my hand, this _____ day of _____ 19 ____.

(signed)

SCHEDULE IV

(Section 32 or 54)

MARRIAGE REGISTERED BOOK (REG. CERTIFICATE)

No.	When married Day Month Year	Name of parties Name Sur-name	Age	Condition	Rank	Resi- or dence	Father's profe- at the ssion time of marriage	name and surname.
-----	--------------------------------	----------------------------------	-----	-----------	------	-------------------	--	-------------------------

1	2	3	4	5	6	7	8	9	10	11
---	---	---	---	---	---	---	---	---	----	----

Married in the _____

Name of Priest _____

Minister of the _____

The Marriage was solemnised between us

{ Signature of Boy _____

{ Signature of girl _____

In the presence of us

Witness _____

Witness _____

SCHEDULE-I

Petition - By husband for a dissolution of marriage with damages against co-respondent by reason of adultery.

SECTION 10 and 54

In the High Court of _____
to the Hon'ble Mr. Justice _____
the _____ day of _____ 19 _____.
The petition of A.B., of
SHIVJITH,

1. That your petitioner was on the _____ day of One thousand Nine Hundred and _____, law fully married to C.B., than C.D. Spinister, at _____ (a).

2. That from his said marriage, your petitioner lived and co-habitated with his wife at _____ and at _____ in _____, and lastly at _____ in _____ and that your petitioner and his said wife have had issue of their said marriage, (Five) children, of whom _____ sons only survive, aged respectively _____ and _____ years.

3. That during the (three) years immediately preceding the day of _____ one thousand nine hundred and _____, X.Y. was constantly, with few exceptions, residing in the house of your petitioner at aforesaid, and that on diverse occasions during the said period, the dates of which are un-known to your petitioners, the said C.B. in your petitioners said house committed adultery with the said X.Y.

4. That no collusion or connivance exists between me and my said wife for the purpose of obtaining a desolution of our said marriage or for any other purpose.

Your petitioners therefore, preys that his (Hon'ble) Court will decree a desolution of the said marriage and that the said X.Y. do

pay the sum of Rs. 5000/- as damages by reason of his having committed adultery with your petitioners said wife, such damages to be paid to your petitioners or other wise paid or applied as to this (Hon'ble) Court seems fit.

(Signed) A.B.(b)

FORM OF VERIFICATION

I A.B. The Petitioner named in the above petition, do declare that what is stated therein is true to the best of my information and belief.

No. 2

RESPONDENT'S STATEMENT IN ANSWER NO. 1

In the Court of _____ the _____ day of

Between A.B. Petitioner
C.B. Respondent and
X.Y. Co-Respondent

C.B., the respondent by D.E., her attorney (or Vakil) in answer to the petition of A.B. says that she denies that she has no diverse or any occasion committed adultery with X.Y. as alleged in the third paragraph of the said petition.

Where for the respondent prays that is Hon'ble Court will reject the said petition.

(Signed C.B.)

No.5

CO-RESPONDENT'S STATEMENT IN ANSWER NO.1

In the High Court of

The _____ day of _____.

Between A.B. Petitioner
C.B. Respondent and
X.Y. Co-Respondent.

X.Y. the Co-respondent, in answer two the petition filed in this cause, said that he denies that he committed adultery with the said C.B. as alleged in the said petition.

Wherefore, the said X.Y. prays that this (Hon'ble) Court will reject the prayer of our said petitioner and order him to pay the costs of and incident to the said petition.

(signed) X.Y.

MARRIAGE AMONG CHRISTIANS IN AJMERS C H E D U L E

S.No. Date 1960

Name Sex - Male/Female.

Age Caste Occupation

Education: Primary/Secondary/Higer

Family: Joint/Nuclear Married/Unmarried.

1. Is marriage necessary in your views? Yes/No.

2. How many members of your family are married ?

<u>Married</u>	<u>Unmarried</u>	<u>Total</u>		
Male	Female	Male	Female	

Total

3. How many members of your family are educated ?

<u>Educated</u>	<u>Non-educated</u>	<u>Total</u>		
Male	Female	Male	Female	

Total

4. According to your views what should be the nature of the marriage ?

(a) A sacrament.

(b) A social duty

(c) A Contract.

5. What type of marriage is prevalent in your society?

(a) Monogamy

(b) Polygamy

6. What are the objects of marriage in your society ?

(a) To escape from fornication

(b) To establish family.

(c) To satisfy sexual instincts.

(d) To procreate.

(e) To seek a life-long partner.

(f) Any other object.

7. How the life partner is selected?

(a) By parents.

(b) By the partners themselves.

8. Do the parents seek opinion of the boys and girls at the time of selecting their marriage partners ?

Yes/No.

9. Was your consent obtained by your parents at the time of your marriage, (if you are married)?

Yes/No.

10. What is your opinion about the method of selection of life partner?

(a) selection should be by parents.

(b) Selection should be by the partners themselves.

(c) Selection by other relatives.

11. What elements are kept in view while selecting the life partner?

(a) Family status.

(b) Socieal status.

(c) Financial condition.

(d) Age.

(e) Health and physical beauty.

(f) Education.

(g) Proficiency in house-hold affairs.

(h) Any other.

12. Are blood-relations allowed to marry with each other ?

Yes/No.

12. Is Christian society divied among various sub-castes ?

Yes/No.

14. Do you invite members of all castes to attend your marriage and other festivals?

Yes/No.

15. What factor is responsible for inviting people to attend the marriage ?

- (a) Due to courtesy and etiquette.
- (b) Due to friendship.
- (c) Due to their being high officials.
- (d) Due to relationship.
- (e) To have witnesses.
- (f) Due to any selfish interest.
- (g) Any other factor.

16. Are you in favour of eliminating caste-system in Christian society?

Yes/No.

17. Would you marry your children with members of castes other than yours?

Yes/No.

18. According to your views, what should be the minimum standard of education of marriageable boys and girls and why ?

<u>Education</u>	<u>Boys</u>	<u>Girls</u>
Primary		
Secondary		
Higher.		

19. In your family, who is more educated ?

Husband/wife.

20. In your views, is it necessary that husband should be more educated than his wife?

Yes/No.

21. If the husband or wife is more educated, any situation out of the following cropped up in your family?

- | | |
|--------------------------|--------------------------|
| (a) inferiority complex. | (c) Constant struggle. |
| (b) Unhappiness. | (d) Any other situation. |

22. If you are married, what was the age at the time of marriage?
- (a) Husband's age.
 - (b) Wife's age.
23. What should be the minimum age of marriageable boys and girls?
- (a) Boys _____ years.
 - (b) Girls _____ years.
24. What are the chief marital rites in your society?
- (a) Engagement ceremony.
 - (b) Actual marriage ceremony.
 - (c) Departure of the bride (Bida)
 - (d) Any other.
25. What customs are performed at the following places?
- (a) In the Church.
 - (b) In the home.
 - (c) In any other place.
26. Is engagement ceremony performed in the presence of both the boy and the girl?
- Yes/No.
27. Are the engaged boy and the girl allowed the freedom of meeting each other?
- Yes/No.
28. What conditions are required to be fulfilled before marriage?
- (a)
 - (b)
 - (c)
 - (d)
29. What ceremonies were performed at the time of your marriage?
- (a)
 - (b)
 - (c)

(d)

30. Did you get dowry in your marriage? if yes, how much ?

Yes/No.

31. If any girl does not bring dowry in the marriage, is she looked upon with contempt by her in-laws?

32. How do you celebrate the marriage?

(a) By giving dinner/lunch parties.

(b) By making demonstration of fire-works.

(c) Any other celebration.

33. How much expenditure is incurred on the following occasions ?

S.No.	Ceremony	From wife's side	From Husband's side
-------	----------	------------------	---------------------

1. Engagement.

2. Marriage.

3. Dowry.

4. Parties.

5. Presents & gifts.

6. Other.

34. Any bride price is paid in your society?

35. Is registration of marriage necessary? Yes/No.

36. From what point of view, the registration of marriage is considered necessary ?

(a) To establish evidence of marriage.

(b) To secure a certificate of marriage for using in future, when necessary.

37. Are you in favour of allowing your children to marry by any of the following forms ?

(a) Inter religion.

(b) Inter-caste.

(c) Lover marriage.

(d) lawful marriage.

58. Do you expect your children to seek your advice while the issue regarding selection of mating partner is considered?

Yes/No.

59. Are you successful in it ? Yes/No.

40. If any of the partners is dead, the surviving partner is allowed to remarry or not?

Yes/No.

41. Under what circumstances, remarriage is allowed ?

- (a) when the wife is non-earning member.
- (b) To seek parental love for the children.
- (c) Any other reason.

42. Is there any of these incidents in your family happened ?

- (a) Separation.
- (b) Desertion.
- (c) Divorce.
- (d) Any other.

43. What are those factors which were responsible for these ?

- (a)
- (b)
- (c)
- (d)

44. For bringing these incidents in family, what factors, do you think, are responsible?

- (a) co-education.
- (b) High standard of education.
- (c) Impact of western culture and civilization.
- (d) Women becoming self-dependent.
- (e) Impact of social preachers.
- (f) Any other factor.

45. Are girls allowed to inherit property of their fathers?

Yes/No.

(a) Before marriage.

(b) After marriage.

46. Did such division of property took place in your family ?

Yes/No.

47. Do you believe in :-

(a) divorce for any reason at all? If so, for what reasons ?

(b) the remarriage of divorced persons ?

48. Do the Church allow this? Do you think that the Church is right in refusing to remarry divorced persons? Give your reasons for and against.

49. What is the attitude of the Christians on mixed-marriages? Are they favoured? Give your reasons for and against them?

50. Is there any impact of other Indian societies - Hindu, Muslim etc., in bringing change in the following :-

(a) In selection of life-partner.

(b) Marital customs and ceremonies.

(c) Others.

51. Is there any impact on Indian Christians due to laws concerning divorce and marriage?

Yes/No

